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OUR COUNTRY[1]

A land broad and fair and free, its shores washed by two mighty oceans; its giant mountains guarding priceless treasures; its trackless forests yielding the hoarded wealth of centuries; its mighty rivers bearing the fortunes of untold millions; its endless myriads of resources still but scarcely touched and beneath their surface boundless realms of prosperity and abundance; that is our country—that is what in our admiring love for it we, the children of this great nation, are wont with good reason to call God's own country, America. No empty rhetoric is this; not fancy but fact furnishes the reason of our enthusiasm for such a birthright as every citizen of America can call his very own.

Were this a gathering of financiers eager for still greater wealth, of merchant princes yearning for still bigger markets, of adventurers sighing for still richer fields, the story of this country's material resources, of mines still hidden, of rivers still wasted, of railroads still unplanned—in a word, the recounting of the money power of all these things still waiting to be energized, would be a theme to thrill such an audience eager to learn more and more of all of America's future and America's promise to those who can wrest her secrets from her and lead the way to her boundless treasure-house.

And yet, when all that fascinating story has been exhausted, the true core of the hold America has upon our faithful love still remains unrevealed. And so, to those who like you here present are dominated not by mere material aims and hopes and selfish purposes, but by nobler and higher impulses and instincts and ideals, the enumeration of the sources of wealth of our country, while interesting enough to hear, will still leave you not unim-

[1] The authentic text of the Address delivered before the Federation of Catholic Societies, at Madison Square Garden, New York City, August 20, 1916.

pressed but almost apathetic and cold. And the reason is not far to see.

For well you know that out of the teeming millions of our population few indeed will ever be asked to sit at the banker's desk, few, very few, will ever occupy a chair at the board meeting whose sole business is to count its wealth and make it grow to even larger proportions. By far the great bulk of the people in America, as elsewhere, will ever bear the burden of the day and the heat, and the unknown millions here as in every other land must daily bend to the weight of toil and labor—a toil and a labor which well we know grow at times into a burden almost intolerable. Surely, to these millions the story of the wealth and resources of America must have but a small fascination, since they know full well that they will never either see them or touch them or hold them. There is but one thing in all this world that for these millions of toilers can lighten their burden and lessen the weight of their labor. It is that sacred light shining through the gloom of the workman's life which converts his heavy burden into a joyous hope. It is that sacred spark of heavenly fire which, amid all the benumbing pettiness of a sordid life, gives him the courage and the spirit to lift his eyes to the level of every man, however far above him, with a sure sense of fundamental equality.

It is the knowledge that he is a man as any other man, whatever his station; that he is neither chattel, not thing, nor possession, but an individual, a person, free in body, in mind and heart; in a word, the one thing that constitutes his earthly happiness is his freedom. That is the wealth dear to the human heart beyond all the kingdoms of the world. And that, more than all else, infinitely more than all the treasures of this country, is the very heart and core of the love we all bear for America.

It is because America is the home of freemen and because over all alike waves her sacred banner of liberty, that we love her with a love next only to that we owe to the Kingdom of God. It is because every man living on her sacred soil can say those three little words, "I am free," whether he be rich or poor; that whatever his race or color or creed, he can tread the earth upright, and freely measure the power of his brain and the strength of his sinews with all the other millions of men about him; it is because he has a government which he helps to make and an

opportunity which he helps to create, that he is hemmed in by no legal disadvantages, that he is neither bondsman nor serf nor slave; it is because of this and this alone that every citizen of this land loves her with an undying love and strives for her stability and perpetuity.

Take away freedom from a nation and what is all the rest? The deep mines of gold and silver and copper, the endless wealth of industries, with the comforts and luxuries they purchase—what are all these without freedom? Nothing, nothing, less than nothing. It is as if you had blinded a man and then in mockery bade him gaze at the beauty of the heavens. Even in a gilded cage the prisoner beats upon the bars, tears them and rends them, or dies still crying the heart-rending cry of the human soul—liberty.

And what is liberty? Since it means so much to all human life that nothing can take its place or supplant it, it is well to study just what it is and what depends upon it. One thing we know is certain, that upon our answer hangs not only our own individual happiness, but the very existence of America itself. For if it is true that America has given us liberty, it is truer still that liberty alone can preserve America. This is no paradox, but the simplest truth. Let us see. If by liberty is meant that every American is a law unto himself, then let me say here, frankly and fearlessly, that neither America nor any other land ever had the right to grant such liberty. For America, good as she certainly is, never has intended to be so good as to destroy herself. And nothing is more certain than this, that any nation granting to each man the right to be a law unto himself—that moment signs her own death warrant.

There certainly can be no need to labor this argument. Is there any one in the whole land who does not see that under such terms of liberty there can be neither crime nor criminal, neither court nor prison, neither law nor law-giver, nor property, nor rights, nor state nor government. Such liberty of America would mean her suicide. That much must be clear to everyone. And since we see all about us courts and legislatures, the officers of government and the prisons for criminals, the clear interpretation must be that even American liberty means freedom with restraint, a freedom according to standards, fixed and settled by law. Indeed, liberty and law must always go hand in hand.

Now let me ask, since restraint must ever accompany true liberty, in what is a free man truly free? The only answer to that question is, he is free for good, not for evil. And here we are at once before another all-important question—what is good and what is evil? And since it is the purpose of civilized government to answer that question in every statute it frames, we pass immediately to the dilemma, between the horns of which every organized state must finally be driven, either the absolutism of tyranny formulating its own inflexible decrees of right or wrong, and maintaining itself by force alone, or the divine right of justice resting upon the eternal principles of God and inscribed upon the nation's statute books as the highest guide to all her citizens.

This means, if it means anything at all, that as there can be no liberty without law, there can be no law without God. And so every human being in search of liberty must inevitably accept one or another of these three things,—absolute anarchy, absolute state tyranny, or the law founded upon the eternal principles of divine justice; either the whim of a tyrant resting alone on force of arms, or sacred law founded upon the principles of religion, or no law at all. Let him seek and seek forever, but from this inexorable logic he can never hope to escape.

It follows very clearly from this that the state which throws off religion must by inevitable necessity accept either anarchy or tyranny, and both end in utter destruction. No one who knows anything at all of past history can help seeing that this is the positive teaching of facts. The whole story of Rome and Greece and Assyria and Egypt points clearly to this one only conclusion. Every single one of them was founded on a religious basis of law. And whatever of strength they gathered or gained they wrested from popular faith in those principles. As in time the falsity of their superstition became manifest, their false divinities were thrown to the winds. Yet, utterly false as they were, they lent some fundamental ideas of a spiritual responsibility to a power outside and above themselves.

So long as that idea of responsibility lasted it gave strength to authority and power to the nation. When the people discovered the folly of their own incredulity all authority went with it and anarchy was at the door. And soon luxury, effeminacy, avarice and the whole family of human vices weakened

every shadow or law, and the greatness and power of all these nations utterly disappeared. For a short while the tyranny of absolutism was substituted for the restraint in which even their superstitions served to hold them. But soon the tyrants met the usual fate of all tyrants, the door was suddenly wrenched open, the eternal enemy, the barbarian, stood in the threshold and a great empire had fallen.

It is a far cry from America to ancient Assyria and Egypt, and yet from out the graves of fallen empires the warning voice of history speaks even to this youngest of all the nations, our own America. But nearer, much nearer, comes many another warning. Not once, but a hundred times, have even the modern Christian nations learned the awful cost of that lack of eternal vigilance which alone can safeguard liberty. And even today, poor blood-drenched Europe, though she strive to hide even from her own eyes the true cause of this suicidal war, is at last thoroughly convinced that the Voltaires and the Vivianis, the Haeckels and the Nitzsches, the Tolstois and the Huxleys, the Kants and all the rest of that monstrous brood, who for now many years have impoisoned the thought and embittered the heart of the student youth, are now reaping their terrible but abundant harvest.

The children before whose eyes the crucifix, the sign of renunciation and restraint, was torn from the wall of the schoolroom, and from whose little books the very name of God was blotted out in infamy, the generations trained in the selfish principle whose chief dogma was: "Let us live for today, for tomorrow we die," are dying by the millions. And unless an all-merciful God soon rescues Europe, only a small fragment will be left to tell the story, the bitter, heart-rending story of how much sorrow and suffering it takes to lead a nation out from the blindness of infidelity up again to its ancient vision of God, of the law of Christ, and of the happiness of a Christian state.

No, the lessons are not far to seek, but who, even now, takes the pains to read them? Even today when all Europe is expiating its crime against God and its desertion of His law, on every square of our great cities an apostle of open infidelity is shouting his gospel, his appeal to the millions. Freedom, freedom, is their cry and their shibboleth. Free thought, free life, free love—that is their Trinity and their whole gospel. We know there are

thousands—yes, hundreds of thousands—who are rushing to meet that cry, men who want neither law nor restraint nor government of any kind. Their conventicles are wide open; their existence is no secret.

But there are millions—yes, millions—and the number is growing yearly, who, though not openly joining their ranks, have accepted their principles. Any one who knows anything at all of this country must know that this is the actual condition of things; and, knowing that, can he for one moment doubt that this government and this nation are on trial for their very life in a thousand tribunals all over the land?

Do you think that people like these who have cast aside God and law are merely looking calmly on while a few, by fair means or foul, are gathering in such wealth as even emperors have never dreamed? And do you think that the child, whose only catechism teaches him that God is a myth, that property rights are legal robbery and that marital laws are sheer nonsense, is going to grow up tomorrow an inactive witness of the intolerable conditions all about him? Do you think that he is not waiting for the day when he will be big enough and strong enough to put into violent practice the solemn lessons so sedulously taught him? Why, the very streets of the whole nation are filled with the cries of every manner of doctrine against organized society and all that it stands for and everything upon which it rests. Here under our very eyes the axe is being laid to the root of the tree. We have only to look to realize that the very corner-stone of our government is menaced from a hundred different angles.

If ever America needed the whole-hearted love of her children, it is today. If ever she needed to prepare not merely to guard against attack from without, but more, a thousand times more, against dangers which threaten her very existence, it is today—dangers all the more insidious that they don the cap of freedom and clothe themselves in the garb of Guardians of Liberty. I know there are thousands—yes, millions—of our best citizens who see these dangers and are alert to their malicious and corrupting influences. But of all that vast array of those who love America, upon none may she so surely and reliably depend in every need and emergency as upon the eighteen millions of Catholics, who are proud to be at the same time subjects of the kingdom of God on earth and citizens of America. It is not we Catholics

but the leaders of all the non-Catholic bodies who openly declare that Protestantism has lost its hold upon the masses—that every year hundreds of their churches are closed and those still left open are half empty. It is not we but the Protestant leaders themselves who say that the descendants of those who a century ago had a living faith in God, in Christ, and in the tenets of their belief have in our own day drifted into open infidelity and scepticism which has eaten out the whole fabric of their faith. And if they who best know avow these things, then undoubtedly they must be true. And if this is true, then it means just one thing—that the moral fiber and the moral principles upon which alone this government depends for its strength are just by so much the weaker; and it is equally true that American liberty has just so many less to defend it and to safeguard it.

We are making no accusations here—we are merely repeating the very words of hundreds of those who are recognized as leaders and prophets among their own co-religionists. But side by side with these admissions is the other fact which we know and which they all know quite as well as we: one of the startling phenomena of the age is the tremendous growth of Catholicism in America—a growth so startling and so impressive and so urgent that each year it taxes to the utmost capacity the ever-increasing number and size of the churches and the tireless labor of bishops and priests whose care it is to minister to them. And it is well for the present and future of America that this is so, for here at least is a religious organization upon whose sterling and steadfast worth she can absolutely rely, as the very corner-stone of law and order, the prop and support of government, and a bulwark against the corrupting forces of anarchy and decay, of irreligion and infidelity. Look out over the whole field of the nation's activity and tell me what other organization in that whole field has her experience in dealing with the great masses of the people. What other organization has won as she has, and as she today right here in America possesses, the full confidence and loyalty and respect of the general population? Why are her churches forever overcrowded and her ministers forever overworked? Surely there must be an answer to this question.

Ask the ordinary man in the street and he will tell you—it is because no government owns her, but all government needs her.

It is because she will minister to the rich, but not one nor a thousand capitalists can purchase her or dominate her. It is because she holds the rich to a moral reckoning, and the richer and more powerful they are the less she flinches. It is because in a world which has gone mad for wealth she stands by the poor. It is because even from the poor she can still exact duty and virtue. It is because, though she loves all the outcasts and victims of the selfish world, she can unflinchingly make them throw down the arms of vengeance and take up the cross. It is because she loves even the blackest sinner and sends to his knees the false-hearted pharisee. It is because before her altar all men are equal, not in word but in very truth. It is because not one of the twenty millions who in America call her by the tender name of Mother but knows that though all the world forsake him, whether in shame or disgrace, in sorrow or in black despair, her arms are always open, through the whole day and through the darkest night, in love to his embrace, to strengthen him, to guide him, to comfort him. It is because of all the whole world he has found her alone always the same.

These and a hundred other motives, if you care to listen, the man in the street will give you as the reason for the Church's hold upon the people and the people's unwavering affection for the Church. And this wonderful and universal influence over the hearts of men is the reason why no one who has the welfare of the whole people at heart can afford to ignore her.

We are well aware of the suspicions with which she is regarded, the jealousy which her influence arouses. To the suspicious she answers: "Here are my principles, read them—they are no secret but the same for all alike." And to those jealous of her influence she replies: "Is thy eye evil because I am good?" Though her enemies and those who distrust her ask her brutally: "What do you want, and what are you after here?" she answers frankly, honestly and sincerely—"Nothing but liberty. We want only what is our right, the right of every legitimate organization in this whole country—no more, no less."

We are strengthening your hand as a nation by strengthening the moral fiber of the whole people. We teach them to love America even when often they can see small reason for unselfish affection. We teach them to obey your laws and respect your authorities; we care nothing for your mines, your wealth, or your

riches. We are neither a trust nor a syndicate who seek to control your franchises or exploit your resources. We inculcate truest patriotism founded upon divine law. We are here to help men to keep alive the light of their souls, the hope of heaven, the love of God. That and that alone is why we are working here. And for that we demand and insist upon our perfect liberty—a liberty which in the end brings far more help to you than you can summon from any other organization living under your flag.

We have not committed to this country the safeguarding of our lives, our fortunes, our property with any other understanding than that in return for our loyalty you guarantee us protection in what to us is the most essential of all human rights—religious liberty.

We ask no favor. Your protection of our liberty is no favor—it is a part of this dual contract between our country and ourselves. We pledge ourselves to keep our part—see to it that you keep yours as sacredly. We have a right, an unquestionable right, to legitimate representation in all the affairs of the country. If you discriminate against us, you are not keeping your contract; we are not getting true liberty.

If because a citizen is a Catholic, a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts, you are not keeping your contract: this is not liberty. If you stand by inactive, while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned and openly vilified in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty. You are only wounding the hand, the strongest hand held out to help you; you are spurning the aid of those who again and again you have found in your hour of direst need the most willing to die for you. O yes, we know very well the whole litany of accusations against us. We give only a divided allegiance. We are scheming for government. These are all lies so patent that they need no answer. Indeed, those who fling them out will never listen to my answer. But I am going to answer them once and forever here tonight.

As a Cardinal I may be supposed to know what I am saying

on this subject. And on my word as a gentleman of honor I am speaking the simple, absolute truth. I have known intimately, personally and officially three Sovereign Pontiffs—three Popes of the Catholic Church. I am a priest now thirty-two years; I am a bishop fifteen years and a Cardinal five years. I have had the closest relations with not only the Pope, but the whole Roman curia. I know well every priest in my diocese, and every bishop in this country. Yet never, never in all that experience have I ever heard spoken, lisped or whispered, or even hinted by any or all of these, anything concerning America and American institutions but words of affection, of tender and kindliest solicitude for her welfare; never a syllable that could not be printed in the boldest type and distributed throughout the land; neither plot nor scheme nor plan—but only sentiments of admiration and love. If there is plotting I ought to know it. Yet absolutely and honestly of such things I have never heard even a whisper. This is my answer to all these insinuations. That I know the truth I think no one will deny; that after such a pledge I am still concealing the truth, that I must leave to those who, I repeat, will never listen to my answer.

The Catholic civil allegiance divided? Why, look across the sea, to where all Europe is in arms. Every Catholic is fighting loyally, giving his very life for his own country. And though some of these countries have merited little gratitude from any Catholic, still the very priests are in the trenches, each a defender of his native land. Where, I ask of any honest witness of these facts under his very eyes, where is this divided civil allegiance? And the Pope—is there one in this country who after this war will ever dare to accuse the Pope of interference in civil affairs or of weakening the loyalty of citizens? Behold him the universal Father of the faithful, looking out over all the world, and weeping and praying for the peace of all the nations, offering solace and counsel to all alike—a lonely, pathetic figure like Christ—begging the world to listen that he may heal all and help all. The world knows the truth today of the position of the Pope in relation to all the nations. Not another word is needed.

Our country—the land which above all others we love most—God keep you free from such enemies, the worst of all that confronts you, whose hate would rob your most faithful sons of that for which they love you—liberty, true liberty, blessed holy

liberty — the freedom to worship God. Beyond our lives we love our Faith, and with these same lives we stand ready to defend the land which gives us liberty. These are the sentiments of every Catholic throughout the land; these the sentiments of every member of the Catholic Federation of America. It is that these sentiments may be better understood and more widely known that Federation exists and works and strives.

This great metropolis may well be proud of this gathering here tonight; yes, and America may well thank God that the Catholic Church, heeding neither malice nor slander, goes peacefully along her glorious way, fortifying the souls of men with the hope of a blessed immortality and building up the strength of the nations as she passes. For they who adore the King of Kings and recognize His dominion over all the world are always they who also learn to bow reverently to the just mandates of earthly authority. Such, America, is your good fortune—that while from a thousand sides your very existence is threatened by false and pernicious principles, the Catholic Church and this Catholic Federation stand ever ready in your defense by safeguarding the sanctity of law and the sacred principles of government. The Catholic Church and all her children abiding here love America with a sacred and undying love for the liberty she has promised to secure for her. Let America also learn to love the Catholic Church and Catholic Federation as the staunchest safeguard of American liberty.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

FOLLOWING THE CONQUISTADORES

A sense of thoroughness, accuracy of fact, deep research, and splendid historical proportion and perspective mark three valuable works on South America written by the Rev. Dr. Zahm, C.S.C.[1] Indeed we may say that a writer has at last been found in the person of Dr. Zahm who, through indefatigable labor, judicial mind, and deep sympathy, as well as the broadest literary scholarship, has succeeded within the compass of 1,456 pages in giving us a complete study of Latin America. His trilogy, which may well take the general title *Following the Conquistadores*, will be ranked among the most comprehensive and satisfying works that have appeared so far dealing with the history, civilization, and progress—religious, social, and political—of the South American Republics.

Let us say at the outset that no traveler or student can hope to do justice to the genius and work of a people or to their tendencies and ideals, as bodied forth in their culture and civilization and revealed in their moral and social life, unless he breaks with predilections and racial traditions and substitutes in their place the fullest sympathy and truth. South America and its people have been described to us in so many unsatisfactory ways by the narrow-visioned and superficial tourist or by the prepossessed traveler, who, heretofore, has seen everything in this heroic and romantic land through glasses adjusted to his sight in the cottage of his birth, that we eagerly give a welcome to the plain and impartial truth of the facts. Of course there are travelers and travelers. Without the gift of comparison one cannot very well reach values. The traveler or observer may be honest, but his scholarship and experience may be too limited to give value to his judgments. He may, too, be constitutionally dishonest, keeping his prejudices on tap as a sweet beverage

[1] *Up the Orinoco and Down the Magdalena*, by H. J. Mozans, A.M., Ph.D. (Illustrated.) New York and London: D. Appleton and Company, 1910; *Along the Andes and Down the Amazon*, by H. J. Mozans, A.M., Ph.D. With an Introduction by Col. Theodore Roosevelt. (Illustrated.) New York and London: D. Appleton and Company, 1911; *Through South America's Southland*, with an account of the Roosevelt Scientific Expedition to South America. By Rev. J. A. Zahm, C.S.C., Ph.D. (H. J. Mozans.) Sixty-five Illustrations. New York and London: D. Appleton and Company, 1916.

to allay his racial or religious thirst. Sooner or later, however, truth will reach the public mind and all misrepresentation of fact will be detected. For nothing creates such suspicion in a jury of world readers as the wholesale indictment of a people. The civilization of a people in its registration and appraisement is in no instance a certain or fixed thing but is always relative, depending upon the point of view and upon the standard of valuation. Full allowance must in every instance be made for race characteristics and for the sliding and shifting values of racial qualities.

It is evident that Dr. Zahm has traveled through South America, as the French say, *avec les yeux grand ouverts.* He did not flit from city to city, from capital to capital, and then patch together, hurriedly, hearsays and impressions in a picturesque mosaic intended to entertain the fancy of those who live on fairy tales. He knew that if he would indeed gain a knowledge—an intimate knowledge, of South America and its people, such knowledge as would warrant him in offering it to the world as a contribution dealing with the Latin civilization planted in the New World and developed in the centuries following the Discovery of America, he must make a prolonged stay in, and study of, the various countries where the Spanish Conquistador in the sixteenth and seventeenth centuries set up the standard of his sovereign and established a new order and form of government among these ancient peoples whose historical beginnings are lost in the mists and legends and myths of time. It must be added, too, that Dr. Zahm went to South America well prepared and well equipped for the task which he undertook to perform. Opportunity was given him, in company with his distinguished companion, Col. Theodore Roosevelt, to gain access to representative South American statesmen, captains of industry, Governors of States, illustrious prelates and brilliant publicists. He visited, too, leading institutions of learning and thus gained a first hand knowledge of the intellectual *niveau* of the people. With a desire to tell the truth about South America as he saw it and found it, Dr. Zahm spent, in all, nearly three years following the Conquistadores and the scenes of their heroic labors, now in Brazil, now in Uruguay, now in Argentina, now in Chile, now in Peru, now in Colombia, and now in Venezuela.

It is no wonder, then, that in these three volumes devoted to

South America and its people, Dr. Zahm has given us a deep and accurate grasp of the civilization, culture and development of our Latin neighbors dwelling in those lands where flow the majestic Amazon, the silver-crested La Plata and the expanding tides of the Magdalena and Orinoco. But perhaps what makes Dr. Zahm's works on South America of greatest value is the light which he throws on the moral and intellectual life of its people. We read nothing in his pages of the alleged abject immorality of the South American people, nothing of the oft-repeated charges made by reckless, itinerant, evangelical missionaries from the North against the Catholic clergy. Inferentially, we have the moral side of South America touched upon by Dr. Zahm in the following paragraph found in his chapter entitled: *Among the Progressive Paulistas*, in which he deals with the people of the city of Sao Paulo, in Brazil: "One cannot fail," our author says, "to be impressed by the large families one meets in the city of Sao Paulo. It is no uncommon thing to find them comprising ten or twelve or even more children. The birth rate is nearly thirty-six per thousand. This is almost twice as great as that of London and shows that race-suicide is not making the terrible ravage here that it does in many of the great cities of Europe and the United States. More impressive still is the fact that the birth rate is more than double the death rate—something which can be said of few cities of this size. The mortality of the city varies between seventeen and twenty per thousand."[2] We think it may be assumed that nearly all these children are the legitimate offspring of marriages blessed by the Church; and even if a small percentage were born outside of wedlock, the moral condition would still be better than that which obtains in many of the great cities of Europe and the United States where race-suicide is so prevalent and so common that many old families are becoming extinct and governments are growing alarmed at the lack of increase in the population.

It is generally observed as an axiomatic fact that, wherever the influence of the Catholic Church most prevails, there the moral condition of the people as evidenced in the birth rate is best and most satisfactory. Take for instance the France of our day and it will be found that in Brittany and the French Pyrenees, where the Catholic people follow implicitly the teaching

[2] *Through South America's Southland*, p. 93.

of the Church, there is but little race-suicide, as evidenced by the birth rate.

When we turn to consider the intellectual status of South American countries, Dr. Zahm leaves us in no doubt whatever. A distinguished scholar himself, not in one but in many departments of knowledge—science, philosophy, literature, language, history, archaeology and ethnology, Dr. Zahm is able to give us the judgments and conclusions, not of a narrow-visioned and dogmatic pedant, but rather the judgments and conclusions of a broad and sympathetic scholar. We learn from Dr. Zahm's three valuable works that ample provision for primary, secondary, and higher education exists in almost all the South American countries. Not only does the State support State Universities and secondary and primary schools, but the Catholic Church, true to her mission and tradition, builds everywhere Seminaries and Academies, seeking out religious vocations and training young men and women fittingly for the altar and the cloister, for good citizenship, and for the great work of Christian charity in the home.

Referring, for instance, to the educational facilities of Colombia, Dr. Zahm writes: "There were at one time no fewer than twenty-three Colleges in New Granada (Colombia). The first of these was founded in 1554 for the education of the Indians. The following year another was established for the benefit of Spanish orphans and mestizos. In one of the Colleges was a special chair for the study of the Muisca language. The Royal and Pontifical University began its existence in 1627—thirteen years before the foundation of Harvard College. In 1653, Archbishop Cristobal de Torres founded the celebrated College del Rosario which, by reason of its munificent endowments, was able to render such splendid service to the cause of education, and was long recognized as the leading institution of learning in New Granada."[1] It was also in New Granada that the first astronomical observatory was established in America. The city of Bogota is known as the Athens of South America. Dr. Zahm refers to the great number of public and private libraries in this city and tells us that on account of the many secondhand book stores in Bogota, he fancied himself back again among the bookshops of Florence, Leipsic or Paris.

[1] *Up the Orinoco and Down the Magdalena*, p. 301.

American scholars sometimes speak slightingly of the degrees won in South American Universities, but of one thing we have been assured: that the degree of Doctor of Laws, conferred by a reputable University in South America, entails more study, more research, and a wider culture than does the same degree in the Department of Law in any North American University. Practically, the student in the North American University may be more solidly grounded in the mere knowledge of law, but he lacks the breadth and culture of his brother in South America. No doubt the conditions and ideals that obtain in these two portions of the continent are responsible for the difference. Spanish tradition in the South emphasizes literary and historical knowledge and makes of rhetoric an important thing, while, in the North, precedent and fact and cold, cogent reasoning take first place.

With the expulsion of the Jesuits, South America lost its ablest educators and not a few of its most learned men.

Perhaps, among South American countries, Argentina may be said to take the lead in things educational. Chile is a good second. The Argentine Government is alive to the need of maintaining a system of education which will train a highly intelligent citizenship and afford every child in the country a means and an opportunity of being well educated. Between the ages of six and fourteen, primary education in Argentina is compulsory and gratuitous. The entire number of children of school age in the republic in 1909 amounted to 1,200,212. Secondary education in Argentina may also be said to be almost gratuitous. In the larger cities are to be found sixteen Lyceums and thirty-five Normal Schools. Argentina has five Universities: the University of Buenos Aires, that of Cordoba founded in 1612, the National University of La Plata, and the two provincial Universities of Santa Fe and Paraná. The University of Cordoba is in proud possession of illustrious traditions. The historic old city of Cordoba itself is known as *La Ciudad docta*—the learned city. Dr. Zahm points out that, as it was once said of the old university town of Bologna, *Bologna docet*, because of the thousands of students who flocked to her classic halls from all parts of Europe, so it may be said of Cordoba—*Cordoba docet* (Cordoba teaches). And this is particularly true when one considers the number of earnest and learned instructors found in the University and Convent Schools of this venerable home of letters and culture.

It would seem that the Republic of Brazil is one of two or three countries in South America which do not possess a University. This is indeed difficult to understand, for its needs of higher education are pressing. As a Republic, its citizens must be educated to realize their responsibilities, and to bring to the administration of affairs the greatest intelligence and highest capacity; and these must be sought for through the gift and bestowal of higher education. It is true that many of the most promising and ambitious young men of Brazil pursue University studies in the United States and in Europe; but this cannot entirely satisfy the needs of a democracy where opportunity is or should be open to all, irrespective of wealth or family, and where everyone is on an equal civic footing.

In his chapter: *South America's City Beautiful*, Dr. Zahm refers to the absence of a University in Brazil in the following terms: "Rio de Janeiro is fairly well provided with primary and secondary schools and with professional and technical institutions of various kinds. But what is most astonishing for a city as large and as wealthy as the capital of Brazil is that it has no University. And more astonishing still is the fact that there is not and never has been a single University in the vast Republic. In this respect, Brazil is far behind the other nations of Latin America for, with one or two exceptions, they can all point to their University and some of them to several institutions of this character. One needs instance only such homes of learning as the University of Cordoba in Argentina, the Universities of Santiago, Quito, Bogota, and the venerable and far famed University of San Marcos in Lima."[4] As to the scholarship and intellectual capacity of Brazilians, Dr. Zahm has this to say: "For an evidence of their scholarship and intellectual capacity, it is not necessary to inquire about their past achievements in literature and science. It suffices to glance through the pages of some of their leading magazines, several of which are beautifully illustrated, or to read the masterly articles in some of the daily papers of Rio de Janeiro. Indeed, instance only such dailies as *Jornal do Commercio*, *O Paiz*, and *Jornal do Brazil*. The first named journal was founded in 1827 and is by far the best and most important news organ in Brazil. Not only that, but there are few newspapers in the United States or Europe which are

[4] *Through South America's Southland*, Chap. iv, pp. 67, 69.

better edited, or more dignified, or which make a greater and a more successful effort to supply their readers with the news of the world. In it appear articles from the pens of the greatest literary lights of Brazil—articles which are frequently exquisite specimens of Portuguese literature and conclusive proofs of the capabilities of expression of the noble language of Camoens and Nogueira Ramos."[5]

We have already stated that, next to Argentina, Chile has given greater impetus to higher education than any other country in South America. In truth, the material and intellectual progress of this Republic has been most marked during the past few years. Dr. Zahm, after paying a well-merited tribute to the character of the work done in the National University of Chile and to the organizing gifts of its great rector, Don Andres Bello, whose scholarly works on literature, philosophy and jurisprudence have given him a just right to be considered among the most illustrious names in South American history, refers in the following complimentary terms to the work done by the Catholic Church in higher education in the city of Santiago, Chile: "But the National University is not the only institution for higher education in Chile that deserves special notice. I should ignore one of Chile's noblest homes of learning if I did not bear witness to the splendid work being done in the great *Universidad Catolica* which, thanks to the munificence of a number of wealthy Chileans, was founded in 1888 by the late Archbishop of Santiago, Don Mariano Casanova. Its magnificent buildings, which are unsurpassed by any of the numerous and superb educational structures in South America, are among the most imposing edifices in the National Capital. Its teaching corps is composed of eminent men in every department. Many of them are distinguished professors from Europe. . . . But I must say that the institution which I examined with most pleasure was the ecclesiastical Seminary. The building, which is very large, is surrounded by enchanting beds of flowers and inviting groves of umbrageous trees and is an ideal place of study for young aspirants to the priesthood. And the course of study in this institution is not only thorough but is admirably adapted to equip the young priests for their divers and important duties in the world as parish priests, missionaries and educators."[6]

[5] *Ibid.*, p. 69.
[6] *Ibid.*, pp. 290–91.

It will be seen, therefore, that not only does the State, in nearly every instance, make ample provision for the maintenance of primary schools, secondary schools and higher institutions of learning in most of the South American countries, but the Church also supplements all this with a splendid system of Schools, Academies and Colleges where the things of the soul and the moral welfare of the State may not be forgotten amid the over-crowding materialistic spirit of our day. What appears to us passing strange is that people of North America should know so little about the intellectual progress of our brothers to the south, so little of the toil and genius and heroic achievement of a people who had planted the standard of faith and civilization among Araucanians and Incas long years before any settlement had been made at Jamestown in Virginia or before the Pilgrim Fathers had landed at Plymouth Rock.

These three admirable works of Dr. Zahm will assuredly do much to arouse interest in South America as well as help to dissipate the ignorance and remove from the mind of many the false ideas that have long obtained, even among scholars, as to the character, progress and development of the South American Republics.

An interesting phase or expression of intellectual life in South America is revealed in its press. In truth the newspapers and periodicals of a country register in no uncertain manner the intellectual status of the people. Dr. Zahm notes closely and carefully this expression of South American life. We have already instanced the tribute which our author has meted out to the press of Rio de Janeiro, declaring that there are few newspapers, either in the United States or Europe, which are better edited than the *Jornal do Commercio* of that city. Referring to the press of Bogotá, the capital of Colombia, Dr. Zahm writes: "The number of newspapers published in Bogotá is surprising—more than there are in Boston or Philadelphia."[7] But Dr. Zahm adds that their circulation is necessarily limited. Buenos Aires has an able press, the *Prensa* or *Press*, which is perhaps the largest newspaper in the Latin world. It occupies what is said to be the finest newspaper building in existence. In truth, the press of Buenos Aires will compare favorably with that of London or New York.

[7] *Up the Orinoco and Down the Magdalena*, p. 303.

Now turn we for a moment to a consideration of the ethnological side of South America. Dr. Zahm has touched upon this as only a scholar could. Not only has he discussed the primitive races of the country, but he has dealt with the characteristics of the early Spanish colonizers, conquerors, and builders of cities, as well as the more recent arrivals from Italy, Germany, England, Ireland, Austria and France. We learn from Dr. Zahm that the Argentine racial type will eventually be Caucasian, for, unlike some of the other South American countries, Argentina, like Uruguay, is noted for the predominance of the white race. But Dr. Zahm adds: "The truth is that the definitive type of Argentina is still in the making. What it will eventually be after the peoples of the various nationalities, which now compose the population of the Republic, have thoroughly blended, it is difficult to predict. The process of fusion will naturally be less difficult than in Brazil where there is such a large proportion of the black and red races. In Argentina there are now but few Indians outside of the Gran Chaco and Patagonia while the negro is quite a negligible factor. . . . In the eyes of the law, all who are born in the country, as well as naturalized immigrants, are citizens of Argentina, but these are as different from the representatives of the old families as are our latest arrivals from Sicily and Russia from the descendants of the first colonists of Virginia, Maryland or New England."[8] But, out of this melting pot of races in South America, Dr. Zahm is confident a type will come that will reveal what is best in each contributing race. Dr. Zahm expresses his opinion in these words: "What will be the resultant type of this fusion of Argentine Spaniard and Italian, we can only surmise. For as yet we are without the necessary data for determining the effect of blood admixture on national character or the influence of heredity and environment on a population composed of several different elements like those in question. That the type will exhibit the best and most prominent traits of the component peoples, there is every reason to believe. That it will possess the practical intelligence of the Spaniard, the individual energy of the Italian, the ardent and jubilant patriotism of the Argentine, the spirit of enterprise, the optimism, the civic idealism of all these three combined, there can be little doubt. That Argentina, after this fusion of peoples who have

[8] *Through South America's Southland*, pp. 196–97.

given to the world a Cervantes, a Murillo, a Calderon, a Dante, a Leonardo da Vinci, a Columbus, a Galileo, a San Martin, will eventually take a prominent place in literature, art, science and statesmanship, seems assured."[9]

Perhaps the most valuable chapter in Dr. Zahm's three volumes is the one bearing the title: *Battle-grounds and Achievements of the Conquistadores of the Cross.* In this chapter, our author deals with early missionary labors in South America. In this, too, he touches upon the attitude and policy of Spain towards the Indian and the beneficent labors of the Catholic Church in its missions in South America in prosecuting the great work of civilizing, teaching and christianizing the aborigine. Referring to Spain's mission among the Indians, Dr. Zahm says: "The Spanish national conscience recognized the obligation of civilizing and christianizing the Indians, a task which Spaniards finally accomplished. This is manifest everywhere in Spanish America, where, even in the larger towns and cities, Indians and half-castes constitute a majority of the population. And the process of amalgamation that was begun in the first days of the conquest still continues, and the mixed race resulting from the intermarriage of whites and Indians is daily rising in civilization and culture and influence."[10]

We have not as yet touched upon the political status or the character of government which obtains in South America. The instability of government in South American republics and the constantly recurring revolutions which have marked their history during past years might give one the impression that a stable and secure government is an impossibility in the land of the Southern Cross. But a new era has set in. Peace and good will and mutual trust have taken the place of national enmity, bitterness and jealousy, and the magnificent statue, "Cristo Redentor" (Christ the Redeemer), outlined against the sky on one of the lofty peaks of the Andes near the Chilean frontier, is a covenant and pledge of lasting peace between two of the most enlightened and progressive countries in this great and growing Southland. Fitting, therefore, it was that Col. Theodore Roosevelt, one of the most distinguished of American citizens, while the guest of the President of Uruguay, should explain the

[9] *Ibid.*, p. 198.

[10] *Along the Andes and down the Amazon*, p. 451.

peaceful purpose of the Monroe doctrine in regard to the South American republics by saying that, "as soon as any country of the New World stands on a sufficiently high footing of orderly liberty and achieved success of self-respecting strength, it becomes a guarantor of the doctrine on a footing of complete equality."[11]

We regard Dr. Zahm's three volumes, to which we have given the general title, *Following the Conquistadores*, as the most valuable contribution which has yet been made to a history of the South American republics.

THOMAS O'HAGAN, PH.D., LL.D.

[11] *Through South America's Southland*, p. 143.

THE AMERICAN CAPITOLINE HILL AND ITS EARLY CATHOLIC PROPRIETORS

One hundred and twenty-seven years before George Washington selected the site of the Federal City, several pioneer Catholics of Maryland had acquired title to the portion on which that splendid group of buildings, the United States Capitol, its adjacent offices, and the Library of Congress now stands. When the Commissioners appointed by President Washington purchased the American Capitoline Hill, it formed part of the domain of *Cerne Abbey Manor*, and, under this historic Catholic appellation, it is engraved on the earliest maps of the District of Columbia. A mass of evidence is available to prove the Catholic ownership of this property from 1663, when the first entry concerning it appeared in the Provincial Records of Maryland, until 1790, when it became part of the National Capital. In this chain of documentary proof, the will of Thomas Notley, Gentleman of Dorset and Deputy-Governor of the Province of Maryland (1676–79), may be considered the most important link. This instrument, in the original text, may be read at Annapolis, Md., in the vaults of the Registry of Wills for Anne Arundel County. A copy exists in the City Hall of Washington, D. C.,[1] for the will was produced in court during the proceedings of the United States *vs.* the Potomac Flats heirs. Gov. Notley's last testament bears date of April 3, 1679, the day of his death, and, according to the statement attached by the witnesses, it was probated three days later. Stripped of legal and ceremonial phrasing, the abstract reads:[2]

> "To *Sister Katherine Grudgefield* of London, personality. To *William Nuigsinger, Ralph Smith,* friend *Capt. Gerrard Slye* and *Jane* his wife, *Capt. Matthew Payne, John Peerce;* godchildren, *Thomas Notley Goldsmith, Notley Maddox, Notley Warren,* and *Notley Goldsmith,* daughter of John Goldsmith, personality.

[1] *Court Records,* Potomac Flats Case, Appendix Vol. i, part 2, p. 377.

[2] BALDWIN, *The Maryland Calendar of Wills,* Vol. i, pp. 211–12. Baltimore, 1901.

To Godson, *Notley*, son of *Benjamin Rozer*, and heirs,

CERNESABBY MANOR

CHARLES, LORD BALTIMORE, COL. BENJAMIN ROZER, } *Executors and residuary legatees of estate, real and personal.*
WILLIAM DIGGES, NICHOLAS SEWALL, } *Testators.*"

The bequest to Sister Katherine Grudgefield was 500 pounds sterling. For the friends and spiritual children, the legacy took the accustomed form of that time—tobacco, jewels, clothing, furniture, farm implements and horses. *Cernesabby Manor* is the only landed possession mentioned, and this the testator makes plain as to its location on the Potomac River, in what was (in 1679) Charles County. More than a hundred years after Notley Rozer came into his inheritance, *Cernesabby* or *Cerne Abbey Manor* was sold by his grandson, Notley Young, and his great-grandson, Daniel Carroll of Duddington, to the Commissioners appointed by President Washington to secure a commanding site for the Federal City.

In the Land Warrants of Maryland's first capital (St. Mary's City), which are now in the State House at Annapolis, the title deeds of the domain which Gov. Notley calls *Cernesabby Manor* may be traced in chronological sequence; or, an easier task, they may be examined in the court proceedings before mentioned, viz., the United States *vs.* the Potomac Flats heirs.[8] The first proprietors of what is now called, in the familiar parlance of Washington City, Capitol Hill, were George Thompson and Thomas Gerrard, who patented the land jointly under several titles in 1663. The largest of these grants were Duddington Manor, Duddington Pasture, New Troy and St. Elizabeth. In 1664, Gerrard sold his interest in this holding to Thompson, and on November 20, 1670, Thompson disposed of the entire estate, the purchaser being Thomas Notley, land agent and general attorney for Charles Calvert, third Baron of Baltimore. In March, 1671, Notley petitioned the Provincial Council for power to unite his three grants, Duddington Manor and Pasture and New Troy into one manorial holding to be known as Cerne Abbey Manor. The consideration asked by Thompson was 40,000 pounds of tobacco. For this, Notley received that portion

[8] Decision handed down October 17, 1895, confirming the title of all the property held under the will of Thomas Notley. Court Records.

of the Capital City which may be roughly sketched as the Northeast and Southeast sections from the boundary to the Anacostia River or the Eastern Branch, to the Potomac Southwest, to the Bureau of Engraving and Printing and thence Northwest to about Seventh and K Streets.

Carlyle has remarked that a man's religion is the chief fact in regard to him. It is the chief fact relating to the three earliest proprietors of the American Capitoline Hill—Thompson, Gerrard and Notley. They belonged to families mentioned in *The Landed Gentry of England* as possessing estates in Somerset and Dorset. George Thompson was mentioned in the pious will of John Thompson, one of the adventurers who came over with the *Ark* and the *Dove;* and while the testament does not assert the fact definitely, he was undoubtedly the son of this pioneer Catholic and his principal heir. John Thompson was, in 1634, in the company which included, among many others distinguished settlers, the Jesuit missionaries, Andrew White and Thomas Copley, petitioning the Proprietor for land for himself, his family and servants under the conditions of plantations.[4] The will is dated May 7, 1649, and the estate thus obtained is devised to George Thompson and wife and to James Walter, who had probably married a daughter of the older Thompson.[5] For more than forty years after this will was probated, Thompson's name is familiar to all who peruse the chronicles devoted to the development of Lord Baltimore's Palatinate. He was an eloquent pleader before the Provincial Court and is intimately associated with the long legal battles which his brother-in-law, Raymond Stapleford, fought out during 1664–76. In addition to what must have been a lucrative legal practice, Thompson was engaged in commercial pursuits, taking up land and selling it for staples which could be shipped to England—as witness his transaction in tobacco with Notley. He must be given priority over all other land speculators along the Potomac and also among those investing in nicotine futures. Thompson gave the name, St. Elizabeth, to the beautiful wooded hills which lie high above the Anacostia River. It is interesting to know that of all the colonial names bestowed in this section, this alone survives in its original location, in the Government Hospital for the Insane. But it is the name, *Duddington*, which not only betrays the illustrious Catholic

[4] Land Warrants. 1. I, pp. 19–20. (Court House at Annapolis, Md.)
[5] *Maryland Archives*, Provincial Court Proceedings, p. 337.

ancestry of Thompson and Gerrard—for they were remote kinsmen—but also opens fascinating vistas back to the twelfth century.

That Dr. Thomas Gerrard professed the Catholic faith is so universally admitted that it is but necessary to recall that he, as Lord of St. Clement's Manor, is the historical personage always cited to prove the broad toleration of Maryland's charter.[6] He was fined 500 pounds of tobacco, and that was no light penalty, for locking a Protestant chapel and refusing to open it for service. He is also brought forth to prove the Court Leet and Court Baron held on his Manor from 1659 to 1672. Dr. Gerrard was one of the first "chirurgeons" in the Province, and when he was banished to Virginia for participating in the conspiracy of Gov. Josiah Fendall to proclaim the Little Republic of Maryland, he practiced his profession with signal success and left a large fortune in land and personal possessions. His Manor house, *Brambly*, a radiating point of social life in the first half century of Maryland history, was named for a famous English home of the Gerrards, restored by the Catholic Stuarts, after having been confiscated by the Protestant Tudors. It was the grandson of Dr. Gerrard who was the "friend Capt. Gerrard Slye" of Gov. Notley's will.

Thompson and Gerrard conferred jointly the name *Duddington* on their Potomac estates.[7] The Manor and Pasture comprised

[6] *Ibid.*, Assembly Proceedings, 1642, p. 119.

[7] In *The Landed Gentry* may be found records showing the intermarriages of Thompsons and Gerrards with the older and more important County family of Somerset, the Dodingtons or Doddingtons. Doddington Manor was a point of paramount influence for more than a century before Columbus turned his ships westward. Near to Doddington is the ancient Dedelingtone, the Dorset part of the temporalities of the Abbey of Wilton, which appears in the Rent Rolls during the reign of Henry VIII, as Dudlinton. ("Terra Abbatiae Wiltvniensis. Ecclesia S. Mariae Wiltvniensis tenet Dedelingtone. Tempore Regis Edwardi geldabat pro vi. hid. Terra est v. car. De ea sunt in dominio ii. hidae et ii. virg. terrae et ibi ii. car. et iiii, servi. et vii. villani et xii. bord. cum ii. car. Ibi molinum reddens xii, solid. et vi. denar. et xxxvi. acr. prati. Pastura dimid. Leu. long et tantundem lat, Silva i. leu. long. et dimid. leu. Lat. Valet vii. lib." Folio 82. Abstract of Rent Rolls of Dorset. Bodleian Library. From the Domesday Book. Quoted by Hutchins. *The History and Antiquities of Dorset.* Vol. iii, p. 114. Westminster, 1868.) It remains a point of further research whether the deeds of Thompson and Gerrard were in error as to the "u" and were meant for Doddington or as to the "d" and "g" instead of "l" and in Dudlinton. The weight of evidence is in favor of Doddington, since this could easily have been a phonetic error of the registering clerk, as in the instance of "o" in London, or the hackneyed

the greater part of the grants which Thomas Notley patented as Cerne Abbey Manor. Notley, like Gerrard and Thompson was of the landed gentry of Somerset and Dorset. Burke's *General Armoury* gives the Notleys as a branch of the Sydenhams of Combe. The Sydenhams of Combe were nobles in 1275 and entire chapters in the history of Dorset are devoted to their possessions and achievements. They purchased the Manor lands of Cerne Abbey in Winefred Eagle during the reign of Henry VIII.[8] Perhaps as a boy, the future Governor of Maryland lived on the ancient domain and a touch of home-sickness may have suggested the name. Perhaps also, since he was scholarly, he wished to honor that Aelfric whose renown is associated equally with Cerne as with his later residence at Eynsham. But that Notley called his estate on the Potomac, *Cerne Abbey Manor* gives an oblique American direction to the controversial storm raging around the identity of that Aelfric and the men of the same name who were Archbishops of Canterbury and of York. Tracing the genealogy of the Sydenhams and their cadet branch, the Notleys, it will be seen that for several centuries, there were marriages with the Doddingtons and that they frequently exchanged property. In 1613, Sir John Sydenham sold his Manor at Combe to George Bubb and nearly one hundred years later, the estate was devised to George Bubb Doddington, the friend of Edward Young, author of *Night Thoughts*.

Quaint tales of Sydenhams and Doddingtons dot the records of Somerset and Dorset. There is Sir Francis Doddington, the chivalrous knight and sheriff of Somerset under Charles I.

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example of English as she is spoken, "His Ludship." Another point in favor of Doddington is, that in the seventeenth century, when Thompson and Gerrard took out their title deeds, the estates of their families in Somerset were contiguous to Doddington Manor and the Dudlinton of Henry's reign had gone back to Dedelingtone, the original spelling in the Domesday Book, and so remains to this day, when it gives a name to a small farm attached to an Anglican rectory. But whether meant for Doddington or Dudlinton, it was Duddington when it became the property of Thomas Notley in 1670.

[8] "The Manor Lands of Cerne Abbey. When or by whom it was given does not appear. 19. Edward I, the Abbot had a grant of one shilling in land here. In 1293, the temporalities of the Abbot of Cerne in Winifred Eagle were valued at sixty-four shillings and four pence. 36 Henry VIII, this Manor had farms belonging to the Abbey of Cerne which were granted to Richard Buckland and Robert Horner who, 37 Henry VIII had license to alienate to Thomas Sydenham, Esquire, and his heirs; value four pounds and three shillings." HUTCHINS, Vol. ii, p. 706.

"Sir Francis took field with other champions of the Stuarts, but so brave was he in all military exploits that he was exempted by name in the treaty of Uxbridge and all other treaties entered into by Parliament and the King when they made peace. Upon the destruction of the royal party, he fled to France. . . . Upon the restoration, Sir Francis returned to Doddington Manor where he lived in dignified poverty. Though his estates had been greatly wasted by the wars, he could not be prevailed upon to ask anything of the Crown, having engaged himself as he always said, upon a mere matter of principle."[9] Sir Francis was the last of his line to cling to the persecuted faith. His son was high in the councils of Oliver Cromwell and received the usual reward. So too, the Sydenhams of the same generation and this circumstance may explain why men of aristocratic lineage and possessing landed estates in England sought an asylum under the Lords Proprietary of Maryland.

Thomas Notley came to the Province about 1660. From the time his name appears in the records, it is always associated with that of his friend and patron, the third Baron of Baltimore. There is every indication that a strong tie of friendship united the two, before Notley joined the adventurers in Maryland. Like Thompson, he was of the legal profession and had an extensive practice, besides holding office under the Proprietary government. He was land agent, collector of rents, a member of the Assembly, before he finally reached the highest honor possible under the charter, that of Deputy-Governor. On his estate on the Wiconomico was his stately residence, "Notley Hall," so famed for the hospitality of the bachelor host, that accounts of its good cheer have come down to us. The mansion is now a pathetic ruin, only the great yellow brick chimney bears testimony to the glory of the past, and the underground passage which led to the river recalls the gay pleasure boats once riding at anchor. It is but a small stretch of the imagination to picture Gov. Notley's home, the pillared porticos, the gardens and the parks, echoing the laughter of the lords and ladies of adjacent manors. They are garbed in the finery of Lord Baltimore's mimic court; the lords in picturesque cavalier "habit," wide drooping hats with plumes and bands of gold; small clothes

[9] COLLINSON, *The History and Antiquities of Somersetshire*, Vol. iii, p. 519. Bath, 1791.

of velvet and brocade, frills of the finest lace and much jewelry—clasps and pins for the neck-cloth, buckles for slippers and garters and the resplendent heraldic rings, which figure in so many early colonial wills. And the ladies are like birds of exquisite plumage, in the primeval setting of the Wiconomico in the waning seventeenth century, garbed in gold and silver tissue, with splendid shawls of lace or embroidery, and hats of wonderful size and construction. Notley, with other transplanted nobles, brought to the Province his mahogany and his plate, his hounds and his hunters, and massive chests of fine linen. His country seat was so desirable in situation and so elegant and complete in appointments, that Lord Baltimore purchased it in 1678 as a gift to his second wife, Lady Jane, and their growing family. "Notley Hall" is mentioned by Lord Baltimore among his possessions in the petition made to Sir Lionnel Copley, the royal governor in 1691.

Notley's religion, it might be adduced, since he was spiritual father of children known to be Catholic, is proven without reference to the family history in Dorset. His intimate friendship with Charles Calvert, third Baron of Baltimore, is another argument. Notley Rozer, to whom he willed *Cernesabby Manor*, was the grandson of that Lady Baltimore for whose comfort he had sold his country home. This lady was Jane Lowe and she came of distinguished Catholic ancestry in England and Maryland. She married first the Hon. Henry Sewall of Mattapony, and Anne, of this union, was the mother of Notley Rozer. The Maddox family, of whom Notley Maddox was godson and beneficiary under Gov. Notley's will, were kindred of the Sewalls, and this same Notley Maddox later received a legacy from Lady Jane Baltimore. Notley Warren was of the illustrious Catholic family to which belonged those intrepid Jesuit missionaries, Fathers William and Henry Warren, who labored in the Province from 1662–71.

The *Proceedings of the Council* from 1676–79 furnish an embarrassment of riches concerning the official career of Thomas Notley. Even after he had been called before the Higher Tribunal, he makes posthumous appearances in the volumes, by way of protests and appeals against his decision. Robert Carvel of St. Mary's, possibly an ancestor of Winston Churchill's hero, filed a document in 1681, filled with indignation over

Gov. Notley's endorsement of Capt. Gerrard Slye in the matter of appraising the merchantman *Liverpool*, of which Carvel was part owner. Charles Calvert mourns him sincerely as a friend and frankly laments him as an official. In a letter addressed in 1681 to the Earl of Anglesea, Lord Baltimore describes the perils to which the Province had been exposed "through traitors, rebels, and Indians," and the heavy debt of gratitude owing to the Deputy-Governor, Thomas Notley, then deceased. So this courtly gentleman of Dorset has written himself on the early pages of Maryland history. He is a commanding figure against the background of his time, loyal, generous, and courageous, every inch a knight and a worthy exemplar of the motto of his race, *Noli Mentire*. How loyal he was to the Calverts, his friend Charles bears testimony, a full quarter of a century after his death. How brave in defending all that was committed to his care, the annals of Maryland clearly show. And to measure his generosity, one has but to read his will, to see that every one who had the slenderest claim on his bounty, even the least of his servants, was remembered. There remains now to consider the others mentioned in Gov. Notley's will, the Rozers, father and son, William Digges and Nicholas Sewall, and the Catholic ownership of Capitol Hill in early colonial days will be established.

Benjamin Rozer, father of Notley, heir of *Cernesabby Manor*, was high sheriff of Charles County, and his commission bears the date of April 25, 1667. He was a member of Gov. Notley's Council from 1676–79, and the two men seemed to have been on terms of cordial friendship. Col. Rozer was the brother-in-law of William Digges and of Nicholas Sewall, his wife Anne being the sister of Nicholas and the sister of Elizabeth Sewall, who married, first, Dr. Jesse Wharton, and then William Digges. All three were children of the Hon. Henry Sewall of Mattapony, Secretary of the Province under Cecilius, second Lord Baltimore. After Sewall's death, Charles, then Lord Proprietary, married the widow and showed an affectionate paternal interest in the large group of children. He gave Nicholas as a freehold the manor of Mattapony, which he had acquired in marrying Mrs. Jane Sewall. Benjamin Rozer died soon after his friend and patron, Notley. His widow remarried and the heir of *Cernes-Manor* apparently spent his childhood at "Notley Hall" under

the care of his grandmother, Lady Baltimore. In due course, he brought there as his bride, Jane, his cousin, daughter of William Digges, Lord of Warburton Manor. This lady made a substantial addition to the Potomac estate of her husband, in the thousand acres called "Elizabeth's Delight," which lay across the Anacostia River from *Cerne Abbey Manor* and which was her inheritance from the vast possessions of her father. Of the several children born to Notley Rozer and his wife Jane, but one survived. This was Ann Rozier, as the name is written from this period. In the will of Edward Digges, son of William, probated April 19, 1714, Notley Rozer is affectionately called "Brother" and is made executor of the estate. Rozer died probably in 1715.

William Digges, Lord of Warburton, uncle by marriage of Notley Rozer and father of his wife, was the grandson of Sir Dudley Digges of Chillum Castle, Kent, Master of the Rolls under Charles I and son of Sir Edward Digges, Governor of Virginia in 1656. He crossed into Maryland about 1680 as the result of religious persecution. William Digges was the gallant defender of St. Mary's City when it was besieged by Coode during the Protestant Revolution. A sturdier Catholic is not to be found in the early annals of Maryland. Like Notley and Rozer, he was a member of Lord Baltimore's household. Like Notley, he acted as Deputy-Governor for the last Catholic proprietor, Charles Calvert. He was selected by this same Proprietary, as one of the most eminent and trustworthy men in the Province, to safeguard the interests of the infant heir, Benedict Leonard. In this list of associate deputies may be found Nicholas Sewall, Vincent and Henry Lowe, brothers of Lady Baltimore, and Colonel Edward Pye, whom Mrs. Benjamin Rozer had married. Warburton Manor house was almost opposite Mt. Vernon, on the Maryland side of the Potomac. In the late eighteenth century, cordial social relations were maintained between the Washingtons and the Digges. It is related that the first president used a system of signalling, known under the homely name of "wigwagging," and after a certain number of dips and waves, the barge at Warburton would slip from its moorings to ferry Mrs. Washington across for a visit to the Manor. This ancient abode of colonial hospitality was sold to the Federal Government early in the nineteenth century and now is Fort Washington. The Digges family had erected

another famous home, at Green Hill, about three miles northeast from Washington City, and it was named after the old Kentish seat, Chillum Castle. It was here Maj. Pierre Charles L'Enfant found a refuge from poverty and despair when evil days fell upon him. A younger branch of the Digges family was established at Melwood, in Prince Georges County. Of this branch came Father Thomas Digges, who, as tradition has it, was the first to offer the Holy Sacrifice of the Mass in the Capital City of the United States.

The Sewalls are so closely associated with the Calverts, Thomas Notley, the Rozers and the Digges, that much of their history has already been given. Nicholas Sewall was the father of that Rev. Charles Sewall who renounced his inheritance, and went to London to labor during the darkest days of the penal enactments. Of the several daughters of Nicholas Sewall, Jane married Clement Brooke, and their daughter Elizabeth was the mother of Charles Carroll of Carrollton. A later Rev. Charles Sewall of Mattapony was a missionary in Maryland, when the light of religious liberty shone forth after the Signing of the Declaration of Independence.

In 1727, Ann Rozier, sole heiress of Notley Rozer and his wife, Jane Digges, married Daniel Carroll, and the social annals of the day speak of her as of "Notley Hall."[10] This Daniel Carroll was the son of Charles Carroll who came to the Province in 1688 and subsequently became Attorney-General. Those who study the beginnings of the Federal City are so impressed by the association between the Carrolls and the estate of Duddington, that the idea has prevailed, it was originally a Carroll holding. But Thompson and Gerrard had conferred the name twenty-five years before Charles Carroll, the immigrant, landed on these shores. Daniel Carroll, who married Notley Rozer's only child, is recorded in the Carroll genealogical charts as the first of "Duddington" line.[11] This Daniel died in his twenty-eighth year and was seemingly of the familiar young "macaroni" type of the period. It is incredible, however, that he was guilty of the affectation implied in assuming the title of his wife's estates, when he held many derived from the historic possessions

[10] ROWLAND, *Life and Correspondence of Charles Carroll of Carrollton.* Vol. i, p. 9, New York, 1898.

[11] *Ibid.*, Vol. ii, p. 441.

of the O'Carrolls of Ely. This misstatement must be placed to the credit of later Carroll historians, prompted perhaps by the amazing multiplication of Charles, Daniel, Mary, and Eleanor in the given names of the family. It may be remarked in passing, that the genealogical and biographical publications issued by the Carrolls present a confusing mass of errors which have misled the most conscientious historians. Thus, that Daniel Carroll, mentioned in the beginning of this article as the great-grandson of Notley Rozer, is confused with Daniel Carroll, the Commissioner who purchased *Cerne Abbey Manor* in behalf of the Federal Government, by practically every writer on the subject during the past half century.[12] There is an ancient axiom of the law, that a person may not be grantee and grantor in the same instrument. Notley Rozer's remote heir could not have sold his part of the inheritance to himself.

Daniel Carroll, husband of Ann Rozier, died in 1734, leaving three children, Charles, called of Carrollsburgh, Eleanor and Mary. Ann Rozier Carroll married, a year later, Col. Benjamin Young, a Commissioner of Crown Lands, who had recently come from England. In 1758, Mrs. Young, again a widow, made petition in court that her elder son Charles Carroll divide the estate received through her, with her second son, Notley Young. By this division, *Cerne Abbey Manor* went back to the component parts and Carroll was given Duddington Manor, while the Pasture, New Troy and the estate across the Anacostia went to Notley Young. Charles Carroll of Carrollsburgh died about 1778, leaving, as principal heir, his eldest son, Daniel. This Daniel Carroll very properly calls himself of "Duddington Manor," since it was his father's portion of Thomas Notley's legacy. This Daniel Carroll, co-heir with his half-uncle, Notley Young, negotiated the sale of *Cerne Abbey Manor* with President Washington's Commissioners.

The Catholic Proprietors of the American Capitoline Hill, after Thomas Notley, were Notley Rozer; his daughter, Ann Rozier Carroll Young; her two sons, Charles Carroll and Notley Young, and her grandson, Daniel Carroll of Duddington. Notley Young and Daniel Carroll of Duddington are counted among the Catholic founders of the National Capital and the time seems ripe to rescue their memory from oblivion. Notley Young was twice married, first to Mary, daughter of Ignatius Digges of

[12] See the genealogical chart at end of this article.

Melwood, and then to Mary, daughter of Daniel Carroll of Upper Marlboro, father of the Archbishop and of the Commissioner, Daniel Carroll of Rock Creek. The Notley Young mansion was on the high river bank, in what is now G street, between Ninth and Tenth Streets, S.W. It was long and rambling, built of yellow brick, with a wide portico opening on the west into the noble chamber which served as a chapel during the penal days. It was in this room that Father Thomas Digges, riding up from Melwood to visit his sister and her family, celebrated Holy Mass for the first time in city limits proper. The year may be fixed approximately as about 1760. Robert Brent, first mayor of Washington and nephew of Archbishop Carroll, married Eleanor, daughter of Notley Young.

Daniel Carroll of Duddington plays a complex part in the early history of the Capital. He died in 1849, impoverished and embittered by losses in land speculation. He gave generously to the Church in his prosperous days. There is an interesting account of his offer of what is now Capitol Hill, to his kinsman, Right Rev. John Carroll, then seeking a location for the College now established in Georgetown. The eminence where the marble halls of legislature look over the Capital city was in those remote days called Jenkins' Heights, and it was (in 1785) clothed with a virgin forest. So the future Primate of the American Church remarked that it was too far back in the woods ever to make a successful boys' school, and he continued his way to Georgetown, already well populated and a flourishing port.[13] But L'Enfant had a clearer vision when he stood on Jenkins' Heights. It was his keen eye which recognized the possibilities of the noble eminence and his advice which prevailed when Washington finally designated the site for the National Halls of Legislature.[14]

L'Enfant lay in a neglected, almost forgotten grave at Chillum Castle Manor, for years after the Commission appointed to restore

[13] Rev. Edward I. Devitt, S.J., *Georgetown College in the Early Days*. Records of the Columbia Historical Society, Vol. xii, p. 23.

[14] *The Maryland Journal and Baltimore Advertiser* says on July 1, 1791: "All obstacles have been removed from the President's path and the proprietors cheerfully resign all narrow considerations and enter with good will upon the final terms. Maj. L'Enfant, assisted by Baron de Graff, is already engaged upon plans of the city. By this plan and the President's explanation, it appears that the buildings for the legislature are to be placed on Jenkins' Hill, on the land of Daniel Carroll of Duddington, about two miles from Rock Creek and one and a quarter from the Eastern Branch."

his City Beautiful had adopted his plans in their entirety. The request of Right Rev. D. J. O'Connell, then rector of the Catholic University of America, now Bishop of Richmond, Va., for permission to disinter the distinguished patriot and bury him in a worthy mausoleum to be erected on the University campus, precipitated a national controversy, which, happily, ended in the tardy recognition of the services rendered the nation by the brilliant French engineer. He now rests under a marble shaft among the heroic dead at Arlington.

Of the three Commissioners who purchased, in behalf of the Federal Government, the land which now comprises the District of Columbia, Daniel Carroll of Rock Creek was a Catholic, and brother of the first Catholic Bishop in the United States. He was, at the time of his appointment, a member of Congress from Maryland. The selection of Carroll, as a member of this board of Commissioners, makes a splendid tribute to the statesmanship of the first president. He took no cognizance of the fact that Carroll was a Catholic, for the time had not yet come when that alone made a man accepting public office an object of suspicion. But there were other objections which might have been successfully urged against the appointment had the Executive possessed less tolerant views or less noble qualities of heart and mind. Carroll could not be called disinterested in appraising the property he was to buy, since he had inherited from his mother, Eleanor Darnall of the Woodyard, a manor grant which lay adjacent to the northern boundary of the territory. Of the heirs of *Cerne Abbey Manor*, the most extensive and valuable of the tracts under consideration, the wife of Notley Young was the sister of Commissioner Carroll, and Daniel Carroll of Duddington was the nephew of his wife. For Daniel Carroll of Rock Creek married that Eleanor, who was the daughter of Daniel Carroll and his wife, Ann Rozier. Yet, in his proclamation, President Washington says:

"*Know ye, that reposing special trust and confidence in the integrity, skill and diligence of Thomas Johnson and Daniel Carroll of Maryland and David Stuart of Virginia . . . I do hereby appoint them . . . Commissioners of the District of Territory, accepted as the permanent seat of government of the United States.*"[15]

MARGARET BRENT DOWNING.

[15] Writings of George Washington relating to the National Capital. *Commissioners' Proceedings*, Vol. i, p. 1. Municipal Building, Washington, D. C.

For the benefit of those for whom genealogical charts are more illuminating than descriptive matter, the following charts have been prepared, to show the lines of descent in which Cernesabbey Manor passed from the will of Thomas Notley, in 1679, to Notley Young and Daniel Carroll of Duddington in 1790.

1. **Notley Rozer,** son of Col. Benjamin Rozer, and wife, Anne Sewall.

- Notley Rozer, married Jane Digges of Warburton Manor
  - Anne Rozier, married 1. Daniel Carroll
    - Chas. Carroll of Carrollsburg married Mary, daughter of Henry Hill
      - 1. Daniel Carroll of Duddington married, first, Anne Brent, daughter of Wm. Brent of Richland, Va., and secondly Anne R. Boyce
      - 2. Chas. Carroll of Bellevue
      - 3. Henry Hill Carroll of Litterluna, Md.
    - 2. Eleanor, married Daniel Carroll of Rock Creek
    - 3. Mary (second wife) married Ignatius Digges of Melwood
      - Of the several children of Ignatius Digges, Rev. Thomas Digges celebrated the first Mass in the city of Washington, D. C., and Mary was the first wife of Notley Young
  - 2. Col. Benj. Young
    - 1. Notley Young, married Mary, daughter of Ignatius Digges.
    - 2. Mary, daughter of Daniel Carroll of Upper Marlboro, Md.

2. **Charles Carroll,** the Immigrant, son of Daniel Carroll of Litterluna, Kings County, Ireland, arrived in the Province of Maryland, 1688.

- Chas. Carroll married, November 4, 1689, (1) Martha Underwood
  - Son who died in infancy
  - Issue 9 children, of whom survived:
    - Chas. Carroll, called of Annapolis, married Elizabeth, daughter of Clement Brooke and wife, Jane Sewall
      - Charles Carroll of Carrollton, married Mary, daughter of Henry Darnall and Rachel Brooke
- (2) Mary, February 14, 1693, daughter of Col. Henry Darnall, Portland Manor
  - Daniel Carroll, married Ann Rozier, daughter of Notley Rozer and wife, Jane Digges
    - 1. Chas. Carroll of Carrollsburg, married Mary, daughter of Henry Hill
      - 1. Daniel Carroll of Duddington
      - 2. Charles Carroll of Bellevue
      - 3. Henry Hill Carroll of Litterluna, Md.
    - 2. Eleanor, married Daniel Carroll of Rock Creek
    - 3. Mary, married Ignatius Digges of Melwood

3. **Daniel Carroll,** of Upper Marlboro, Md., Immigrant. Son of Keane Carroll of Ireland; date of his arrival in provinces is unrecorded.

(In the *Catholic Archives* of the Notre Dame University, among the Carroll family papers is a sworn statement made by Elizabeth Carroll, spinster, on May 6, 1810, before Robert Brent, her nephew, first Mayor of Washington, in which she states her father was born in Ireland and was the son of Keane Carroll, that he emigrated to this country in his early manhood, and soon after married Eleanor Darnall, of the Woodyard. No claim is made of near kinship with the family of Charles Carroll, the Immigrant, except on the distaff side. Charles Carroll the Immigrant married Mary Darnall of Portland Manor, Daniel Carroll, of Upper Marlboro, married the niece of Mrs. Charles Carroll, Eleanor Darnall, of the Woodyard. Charles Carroll of Carrollton, grandson of Charles the Immigrant, married Mary Darnall, niece of Mrs. Daniel Carroll.)

- Daniel Carroll of Upper Marlboro, married, 1727, Eleanor, daughter of Henry Darnall of the Woodyard
  - 1. Henry, who was drowned in boyhood.
  - 2. Daniel, called of Rock Creek, the Commissioner, married Eleanor Carroll, daughter of Daniel Carroll and Ann Rozier
    - 1. Daniel
    - 2. Mary
  - 3. Ann, married Robert Brent, of Woodstock, Acqui, Va.
    - 1. George
    - 2. Robert, first Mayor of Washington, D. C., married Eleanor, daughter of Notley Young
    - 3. Anna
    - 4. William
  - 4. John, first Archbishop of Baltimore
  - 5. Eleanor, married William Brent, of Richland, Va.
    - 1. Robert
    - 2. Anne, married Daniel Carroll of Duddington
    - 3. William Carroll
  - 6. Mary, married Notley Young, second wife.
  - 7. Elizabeth (spinster)

VI. THE PROVINCE OF CINCINNATI (1821–1850)

"The first shrine of Catholicity within the limits of the present State of Ohio was the missionary chapel, erected about the year 1751, by the Jesuit Father Armand de la Richardie, at Ootsandooskie (*where the water is pure*), the Sandusky of more recent days. As a dependence on the Huron mission near Detroit it was maintained till hostilities between France and England increased and the missionary was driven away by chiefs in the British interest."[1]

When the Diocese of Bardstown was erected, in 1808, Ohio and the Northwest Territory were placed under the charge of Bishop Flaget. He made a visitation in Ohio and appealed to the Dominicans to establish themselves there, which they did. Pope Pius VIII erected the Diocese of Cincinnati, June 19, 1821, assigning the State of Ohio as its territory. At the same time the care of the Northwest Territory was transferred to the new bishop. The Diocese has long outgrown these small beginnings, and in 1916 it has 368 priests, 214 churches and 78 chapels and stations, with a Catholic population of about 200,000. Successive divisions have reduced the territory of the Diocese and it now occupies the southwestern part of Ohio, with an area of 12,043 square miles, and there are in the State three other Dioceses, Cleveland, Columbus and Toledo. The Province of Cincinnati was erected, July 19, 1850, by Pope Pius IX, with Louisville, Detroit, Vincennes and Cleveland as Suffragans. At present there are ten Suffragan Sees and the Province includes the States of Ohio, Indiana, Kentucky, Tennessee and Lower Michigan.

1. CINCINNATI (1821)

1. The first bishop was the Right Rev. **Edward Fenwick, O.P.**, born in St. Mary's County, Maryland, August 19, 1768, and ordained in Belgium in 1793. He was consecrated, January 13, 1822, and died, September 26, 1832.

2. The second bishop and first Archbishop was the Most Rev. **John Baptist Purcell**, born in County Cork, Ireland, February 26, 1800, and ordained, May 21, 1826. He was consecrated, October 13, 1833, became Archbishop, July 19, 1850, and died, July 4, 1883.

[1] SHEA, *o. c.*, Vol. iii, p. 330.

3. The Most Rev. **William Henry Elder**, born at Baltimore, March 22, 1819, and ordained at Rome, March 29, 1846, was consecrated Bishop of Natchez, May 3, 1857. He was made titular Bishop of Avara and Coadjutor to Archbishop Purcell, January 30, 1880, and became Archbishop of Cincinnati, July 4, 1883. He died, October 31, 1904.

4. The present Archbishop is the Most Rev. **Henry Moeller**, born at Cincinnati, January 2, 1845, and ordained at Rome, June 10, 1870. He was consecrated Bishop of Columbus, August 25, 1900, and was made titular Archbishop of Areopolis and Coadjutor of Archbishop Elder, April 27, 1903. He became Archbishop of Cincinnati, October 31, 1904.

2. BARDSTOWN-LOUISVILLE (1808-1841)

In the first division of the Diocese of Baltimore, April 8, 1808, Pope Pius VII erected the Diocese of Bardstown that is, as the bull of erection says, "the town or city of Bardstown and thereto we assign as a Diocese the States of Kentucky and Tennessee, and until otherwise provided by this Apostolic See, the territories lying northwest of the Ohio, and extending to the Great Lakes and which lie between them and the Diocese of Canada and extending along them to the boundaries of Pennsylvania."[1] Bardstown was therefore the mother Diocese of the Province of Cincinnati. Kentucky was settled largely by families from Maryland, many of whom were Catholics, and priests from time to time followed them into the wilderness, but it was not until Bishop Carroll sent the Rev. Stephen T. Badin, the first priest ordained in the United States, to Kentucky, that any real beginning was made for the Church. The Diocese of Louisville today has 188 priests, 163 churches and 34 chapels with a Catholic population of 111,371, and we must remember that it now occupies only a little more than half of the State of Kentucky with an area of 22,714 square miles.

1. The first Bishop of Bardstown was the Right Rev. **Benedict Joseph Flaget**, born November 7, 1763. "He was consecrated in St. Patrick's Church, Baltimore, November 4, 1810, by Archbishop Carroll, assisted by Bishop Cheverus of Boston and Bishop Egan of Philadelphia."[2] Bishop Flaget during his long episcopate had three Coadjutors. The first was the Right Rev. John Baptist David, appointed titular Bishop of Mauricastro, July 4, 1817, and consecrated, August 15, 1819. In 1832, the Holy See accepted the resignation of Bishop Flaget, and

2. The Right Rev. **John B. David**, born in France, January 4, 1761, and ordained, at Paris, September 24, 1785, became the second Bishop of Bardstown.

[2] SHEA, *o. c.*, Vol. ii, p. 622.

[3] SHEA, *o. c.*, Vol. iii, p. 266.

"These changes," says Archbishop Spalding, in his *Life of Bishop Flaget*, "caused general dissatisfaction among both the clergy and laity of Kentucky. The former Coadjutor loudly protested against his unexpected promotion and the whole Diocese was seized with grief at the apprehended loss of a Bishop so universally esteemed and loved."[4] In May, 1833, Bishop David's resignation was accepted and

3. The Right Rev. **B. J. Flaget** was reappointed, becoming the third Bishop of Bardstown. Bishop David died, July 12, 1841.

Bishop Flaget's second Coadjutor was the Right Rev. Guy Ignatius Chabrat, who was consecrated titular Bishop of Bolina, July 20, 1834. He was born in France, December 28, 1787, came to the United States in 1810 and was ordained, December 25, 1811. He resigned in 1847 and retired to France, became totally blind, and died, November 21, 1868, in his eighty-second year.

In 1841 the See of Bardstown was transferred by the Holy See to Louisville.

Bishop Flaget's third Coadjutor was the Right Rev. Martin John Spalding, who was consecrated titular Bishop of Lengone, September 10, 1848. Bishop Flaget died, February 11, 1850, in the eighty-seventh year of his age, and the

4. Right Rev. **Martin John Spalding**, born in Kentucky, May 23, 1810, and ordained at Rome, August 13, 1834, became the fourth Bishop of Louisville. He was promoted to the Archbishopric of Baltimore, June 11, 1864, and died, February 7, 1872.

5. The fifth bishop was the Right Rev. **Peter Joseph Lavialle**, born in France, July 15, 1819, and ordained at Louisville, February 2, 1844. He was consecrated, September 24, 1865, and died, May 11, 1867.

6. The Right Rev. **William George McCloskey**, born November 10, 1828, was ordained, October 4, 1852. December 8, 1859, he became the first Rector of the American College in Rome. He was appointed Bishop of Louisville, March 3, 1868, was consecrated at Rome, May 24, 1868, governed the Diocese forty-one years and died, September 17, 1909.

8. The present bishop is the Right Rev. **Denis O'Donaghue**, born in Indiana, November 30, 1848, and ordained, September 6, 1874. He was appointed titular Bishop of Pomario and Auxiliary of Indianapolis, February 10, 1900, and was consecrated, April 25, 1900. He was translated to Louisville, February 7, 1910.

3. DETROIT (1833)

To the martyr, Father Isaac Jogues, and to his fellow Jesuit, Father Charles Raynbaut, belongs the honor of planting the cross in Michigan, when in 1642 they began their mission to the Chippewas of Sault Ste Marie. Fort St. Joseph was established at Detroit in 1688 and developed into a post inhabited by a number of Canadian families. In 1701, the Church of St. Anne served by the Franciscan Recollects was dedicated. In this

[4] Quoted by SHEA, *o. c.*, Vol. iii, p. 601.

mother parish of the Northwest are preserved an unbroken series of parish records, the present Church being the sixth of the name in the line of succession. Detroit passed with the rest of Canada under English domination which lasted until 1796 when it was ceded to the United States. Bishop Carroll then assumed jurisdiction and the Bishop of Quebec recalled his priests from Michigan. The most celebrated of the American missionaries was the Rev. Gabriel Richard, who was still in charge when the Diocese of Cincinnati was established in 1821, and who rendered an account of the missions to Bishop Fenwick on the occasion of his first visitation, in 1822. Michigan was a part of the Diocese of Bardstown from 1808, and afterwards of Cincinnati from 1821, until the erection of the Diocese of Detroit, March 8, 1833, by Pope Gregory XVI, as a Suffragan of Baltimore. It passed to the Province of Cincinnati in 1850. It originally embraced the State of Michigan and Northwest Territory. It at present occupies the southern part of Lower Michigan, with an area of 18,558 square miles, and has 310 priests, 223 churches and stations, and a Catholic population of 360,000.

1. The first bishop was the Right Rev. **Frederick Résé**, born in Hanover, February 6, 1791. He was ordained at the Propaganda in Rome, on Trinity Sunday, 1822, and is said to have served the first Mass of Pius IX. He was consecrated Bishop of Detroit, October 6, 1833. Ill health soon impaired his energies. He lost his mind, and in that state lived until December 29, 1871. He was the first bishop of German birth in the United States.[5]

2. In 1841, the Holy See appointed the Right Rev. **Peter Paul Lefevre** titular Bishop of Zela, Coadjutor and Administrator of the Diocese of Detroit. He was born in Belgium, April 30, 1804, was ordained, July 17, 1831, and consecrated, November 21, 1841. He died, March 4, 1869. He was never actually Bishop of Detroit.

3. The Right Rev. **Caspar Henry Borgess**, born in Hanover, August 1, 1824, and ordained, December 8, 1847, was appointed Coadjutor and Administrator and was consecrated titular Bishop of Calydon, April 24, 1870. On the death of Bishop Résé, December 29, 1871, he became the second Bishop of Detroit. He resigned, April 16, 1887, and died, May 3, 1890.

4. The present bishop is the Right Rev. **John Samuel Foley**, born at Baltimore, November 5, 1833, ordained at Rome, December 20, 1856, appointed Bishop of Detroit, December 12, 1889, and consecrated, November 4, 1888.

The Right Rev. Edward D. Kelly, born in 1860, appointed, December 1, 1910, titular Bishop of Cestro and consecrated, January 26, 1911, is Auxiliary Bishop of Detroit.

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[5] REUSS, *Biog. Encyc.*, p. 93.

4. VINCENNES-INDIANAPOLIS (1834-1898)

"Bishop Flaget had long urged the erection of an Episcopal See at Vincennes and his desire was gratified, when on the sixth of May, 1834, Pope Gregory XVI established the Diocese of Vincennes, embracing the State of Indiana and the eastern part of Illinois, the rest of that State being formally attached to the Diocese of St. Louis."[6] By a Brief dated March 28, 1898, Pope Leo XIII transferred the See to Indianapolis. At present the Diocese comprises the southern half of Indiana, with an area of 18,479 square miles, and has 246 priests, 193 churches, 33 stations and chapels, and a Catholic population of 128,741.

1. The first Bishop of Vincennes was the Right Rev. **Simon Gabriel Bruté,** ". . . . one of the most learned and saintly priests in the United States. He was born at Rennes, in France, March 20, 1779, became a Sulpician and was ordained, June 10, 1808. He came to America in 1810 and taught at St. Mary's Seminary, Baltimore and Mount St. Mary's, which latter institution owed to him much of its success and influence."[7] He was consecrated, October 28, 1834 and died, June 26, 1834, in the fifty-sixth year of his age.

2. The second bishop, the Right Rev. **Celestine De La Hailandière,** had already been appointed Coadjutor of Bishop Bruté, who died before his consecration. He was born at Cambourg, France, May 2, 1798, and was ordained at Paris, May 28, 1825. He came to America with Bishop Bruté in 1836. He was consecrated Bishop of Vincennes, August 18, 1839. He resigned, July 16, 1847, and returned to France where he died, May 1, 1882, aged 84.

3. His successor was the Right Rev. **John Stephen Bazin,** born near Lyons, France, October 15, 1796. He was ordained, July 22, 1822, came to America in 1830, was consecrated, October 24, 1847, and died six months later, April 23, 1848.

4. The fourth bishop was the Right Rev. **Maurice De St. Palais,** born in France, November 15, 1811 and ordained, May 28, 1836. He was consecrated, January 14, 1849, and died, June 28, 1877.

5. The present bishop is the Right Rev. **Francis Silas Chatard,** born at Baltimore, December 13, 1834, and ordained at Rome, June 14, 1862. He was the second Rector of the American College, in Rome, when he was made the fifth bishop of Vincennes. He was consecrated, May 12, 1878, and became Bishop of Indianapolis, March 28, 1898.

The Right Rev. Denis O'Donaghue was made Auxiliary in 1900. He was transferred to Louisville in 1910.

The Right Rev. Joseph Chartrand, born at St. Louis, Mo., May 11, 1870, and ordained, September 24, 1892, was appointed Coadjutor, July 27, 1910, and was consecrated titular Bishop of Flavias, September 15, 1910.

[6] SHEA, *o. c.*, Vol. iii, p. 605.

[7] *Ibid*, p. 640.

5. NASHVILLE (1837)

The State of Tennessee was detached from the Diocese of Bardstown and erected into the Diocese of Nashville by Pope Gregory XVI, July 28, 1837, as a Suffragan of Baltimore. In 1847 it was made Suffragan to St. Louis and was transferred in 1880 to the Province of Cincinnati. It has an area of 41,750 square miles. In 1916, it has 54 priests, 58 churches, 143 stations and chapels and a Catholic population of about 19,000.

1. The first bishop was the Right Rev. **Richard Pius Miles,** a Dominican, born in Prince George's County, Maryland, May 17, 1791. He was ordained in 1816, and was consecrated Bishop of Nashville, September 16, 1838. He died, February 21, 1860.

2. The Right Rev. **James Whelan,** also a Dominican, born at Kilkenny in Ireland, December 8, 1823, and ordained, August 2, 1846, was chosen Coadjutor to Bishop Miles and was consecrated titular Bishop of Marcopolis, May 8, 1859. He became Bishop of Nashville, February 21, 1860. He resigned in 1864 and died at Zanesville, Ohio, February 18, 1878.

3. The third Bishop of Nashville was the Right Rev. **Patrick A. Feehan,** born in Ireland, August 29, 1829, and ordained, November 1, 1852. He was consecrated Bishop of Nashville, November 1, 1865, became Archbishop of Chicago in 1880 and died, July 12, 1902.

4. The Right Rev. **Joseph Rademacher,** born in Michigan, December 3, 1840, and ordained, August 2, 1863, was consecrated fourth Bishop of Nashville, June 24, 1883. He was transferred to Fort Wayne, July 13, 1893, and died, January 12, 1900.

5. The present bishop is the Right Rev. **Thomas Sebastian Byrne,** born at Hamilton, Ohio, July 29, 1841, and ordained, May 22, 1869. He was appointed fifth Bishop of Nashville, May 10, 1894, and was consecrated, July 25, 1894.

6. CLEVELAND (1847)

As constituted by the bull erecting it, April 23, 1847, the Diocese of Cleveland embraced about one-third of the State of Ohio, the northern part. It now comprises the northeastern part of the State, since the erection of the Diocese of Toledo in 1910. Its area is 8,034 square miles and it has 369 priests, 221 churches, and a Catholic population of 400,000.

1. The first bishop was the Right Rev. **Amadeus Rappe,** born in France, February 2, 1801. He was ordained, March 14, 1829, came to America in 1840 and was consecrated Bishop of Cleveland, October 10, 1847. He resigned, August 22, 1870, and died, September 8, 1877.

2. The second bishop was the Right Rev. **Richard Gilmour,** born at Glasgow, Scotland, September 28, 1824, and ordained at Cincinnati, August 30, 1852. He was consecrated, April 14, 1872, and died, April 13, 1891.

3. The Right Rev. **Ignatius F. Horstmann**, born at Philadelphia, December 16, 1840, and ordained at Rome, June 10, 1865, was consecrated Bishop of Cleveland, February 25, 1892. He died, May 13, 1908.

He had as Auxiliary Bishop the Right Rev. Joseph M. Koudelka, consecrated titular Bishop of Germanicopolis, February 25, 1908, who was later made Auxiliary of Milwaukee, and is now Bishop of Superior, Wis., to which he was appointed, August 6, 1913.

5. The present bishop is the Right Rev. **John P. Farrelly**, born at Memphis, Tenn., March 15, 1856, and ordained, May 22, 1880. He was appointed Bishop of Cleveland, March 18, 1909, and was consecrated, May 1, 1909.

7. COVINGTON (1853)

Pope Pius IX erected the Diocese of Covington, July 29, 1853, detaching the eastern part of the State of Kentucky from the Diocese of Bardstown. It still retains the same territory of 17,286 square miles. It has, in 1916, 89 priests, 84 churches, 58 stations and chapels and a Catholic population of 60,500.

1. The first Bishop of Covington, the Right Rev. **George Aloysius Carrell, S. J.**, born at Philadelphia, June 13, 1803, was ordained, December 20, 1827, and became a Jesuit, August 19, 1835. He was consecrated, November 1, 1853, and died, September 25, 1868.

2. The Right Rev. **Augustus Maria Toebbe**, born in Hanover, January 15, 1829, and ordained at Cincinnati, September 14, 1854, was consecrated, January 9, 1870, and died, May 2, 1884.

3. The Right Rev. **Camillus Paul Maes**, born at Courtrai, Belgium, March 13, 1846, was appointed Bishop of Covington, October 1, 1884, and was consecrated, January 25, 1885. He died, May 10, 1915.

4. The present bishop is the Right Rev. **Ferdinand Brossart**, born at Buechelberg, Rhenish Bavaria, October 19, 1849, and ordained, September 1, 1872. He was appointed Bishop of Covington, December 9, 1915, and was consecrated, January 25, 1916.

8. FORT WAYNE (1857)

The Diocese of Fort Wayne was erected by Pope Pius IX September 22, 1857. It embraces the northern half of the State of Indiana and was detached from the Diocese of Vincennes. It has an area of 17,431 square miles. It has, in 1916, 250 priests, 164 churches, 58 chapels and stations and a Catholic population of 120,685.

1. The first bishop was the Right Rev. **John Henry Luers**, born in Westphalia, September 29, 1819, and ordained, November 11, 1846. He was consecrated Bishop of Fort Wayne, January 10, 1858, and died, June 29, 1871.

2. The Right Rev. **Joseph Dwenger** was born near Minster, Ohio, June 1, 1837, and was ordained, September 4, 1859. He was a member of the Congregation of the Precious Blood. He was consecrated, April 14, 1872, and died, January 22, 1893.

3. The Right Rev. **Joseph Rademacher,** born in Michigan, December 3, 1840, and ordained, August 2, 1863, was consecrated Bishop of Nashville, June 24, 1883. He was translated to Fort Wayne, July 14, 1893, and died, January 12, 1900.

4. The present bishop is the Right Rev. **Herman Joseph Alerding,** born, August 13, 1846, in Germany and ordained, September 22, 1868. He was appointed fourth Bishop of Fort Wayne, August 30, 1900, and was consecrated, November 30, 1900.

9. COLUMBUS (1868)

The Diocese of Columbus was erected March 3, 1868. It comprises twenty-eight counties in the southeastern part of Ohio, with an area of 13,685 square miles, which were formerly a part of the Diocese of Cincinnati. It has 170 priests, 134 churches, 41 stations and chapels and a Catholic population of 101,179.

1. The first bishop was the Right Rev. **Sylvester Horton Rosecrans,** born in Ohio, February 5, 1827. His parents were not Catholics, but he was received into the Church in 1845, whilst still a student. He was ordained at Rome, July 16, 1852, and was consecrated titular Bishop of Pompeiopolis and made Auxiliary of Cincinnati on March 25, 1862. He was appointed Bishop of Columbus, March 3, 1868, and died, October 21, 1878.

2. The Right Rev. **John Ambrose Watterson** was President of Mount St. Mary's College, Emmitsburg, Md., when he was appointed second Bishop of Columbus. He was born, May 27, 1844, in Pennsylvania and was ordained, August 9, 1868. He was consecrated, August 8, 1880, and died, April 17, 1899.

3. The Right Rev. **Henry Moeller,** the present Archbishop of Cincinnati, was the third Bishop of Columbus. He was consecrated, August 25, 1900, and promoted, April 27, 1903.

4. The present bishop is the Right Rev. **James J. Hartley,** born at Columbus, June 26, 1858. He was appointed, December 23, 1903, and was consecrated, February 25, 1904.

10. GRAND RAPIDS (1882)

The Diocese of Grand Rapids was erected by Pope Leo XIII, May 19, 1882. It comprises the northern part of the lower peninsula of the State of Michigan and the adjacent islands, with an area of 22,561 square miles, which were originally a part of the Diocese of Detroit. It has 161 priests, 212 churches, 52 stations and chapels and a Catholic population of 140,000.

1. The first and present bishop is the Right Rev. **Henry Joseph Richter**, born in Oldenburg, Germany, April 9, 1838, and ordained at Rome, June 10, 1865. He was appointed Bishop of Grand Rapids, January 30, 1883, and was consecrated, April 22, 1883.

The Right Rev. Michael J. Gallagher, ordained March 19, 1893, was appointed titular Bishop of Tipasa, and Coadjutor of Grand Rapids, July 5, 1915, and was consecrated September 8, 1915.

11. TOLEDO (1910)

The Diocese of Toledo was erected by Pope Pius X, April 15, 1910. It comprises the northwestern part of the State of Ohio and was formerly a part of the Diocese of Cleveland. It has an area of 6,969 square miles. It has 155 priests, 121 churches, 32 stations and chapels and a Catholic population of 101,923.

1. The first and present bishop is the Right Rev. **Joseph Schrembs**, born at Ratisbonne, Germany, March 12, 1866, and ordained, June 29, 1889. He was appointed Auxiliary of Grand Rapids, January 8, 1911, and was consecrated, February 22, 1911. He was translated to Toledo, August 11, 1911.

VII. THE PROVINCE OF SAN FRANCISCO (1840–1853)

The story of the Missions of California is one of the most glorious and at the same time one of the saddest episodes in the history of the Church in North America. It is also probably the least known. There is no longer any excuse for ignorance of the wonderful labors of the missionaries since the publication by the Rev. Zephyrin Englehardt, O.F.M., of his monumental work, *The Missions and Missionaries of California*. The scope of these articles forbids us to enter into details, which may be read now so easily in that interesting work.

Lower California was discovered by Cortez in 1533, upper California by Cabrillo in 1542. The Franciscan Missionaries followed almost immediately in the footsteps of the discoverers, but their first attempts do not appear to have been very successful. They were succeeded by the Jesuits who established eighteen missions between 1697 and, 1767 and after the suppression of the Society, these were taken over and administered by the Franciscans under the leadership of the renowned Father Junipero Serra. From about 1772 we find the Dominicans also laboring especially in Upper California.

California originally was included in the Mexican Diocese of

Durango[8] until 1779, when the Diocese of Sonora was erected. Owing however to the great distance and, perhaps, principally because the only whites were the Spanish officials and soldiers, the ecclesiastical government was left in the hands of the missionaries. In later years the Superior of the Mission was usually the Vicar Forane and sometimes Vicar General of the Bishop of Sonora. The greatest obstacle to the success of the Missionaries in their work among the Indians was, from the very beginning, the constant interference of the government officials which became worse each succeeding year as the number of white settlers increased. Finally after the revolt of Mexico from Spanish domination the ruin of the Missions was accomplished by their "Secularization" so called, which was in effect confiscation.[9] This took place about 1835, and, to prevent the total extinction of religion, the Mexican Government consented to the appointment of a Bishop, for which the missionaries had been for a long time pleading.

Pope Gregory XVI, therefore, at the instance of Mexico, erected the Diocese of the Californias by his Bull of April 27, 1840, as a Suffragan of the Archbishop of Mexico, and established San Diego as the Episcopal City. By another Bull of the same date, the Pope appointed as the first Bishop of the new See "Our beloved Son, Francisco Garcia Diego, professed member of the Order of St. Francis," who was consecrated at the celebrated Shrine of Our Lady of Guadalupe, October 4, 1840.[10]

Bishop Garcia Diego died in 1846, just as the troubles arose between Mexico and the United States, which ended in war and the conquest of Texas and California. The Rev. Gonzalez Rubio, a Franciscan, governed the Diocese, as administrator, during these years of war and confusion until the appointment of a new Bishop, which did not take place until 1849, when the Holy See from a list of names proposed by the Bishops of the Seventh Provincial Council of Baltimore, chose the Rev. Charles Pius Montgomery, O.P., as the second Bishop of California. He declined the honor, however, and another Dominican, the

[8] ENGELHARDT, *o. c.*, Vol. i, p. 165.

[9] See details in ENGELHARDT, *o. c.*, Vols. iii and iv.

[10] ENGELHARDT *passim*, but especially Vol. iv, p. 194 *seq.*, where the documents are given in full. See the same also for the history of the Pious Fund from which the Bishop was to be supported. As a matter of fact, neither the Bishop nor the Missionaries ever got anything from the Fund after the Mexicans seized it.

Rev. Joseph Sadoc Alemany, who was in Rome at that time representing the American Province at the General Chapter of his Order, was chosen and his residence was fixed at Monterey, by which name the Diocese was henceforth known. He was consecrated at Rome, in the Church of San Carlo, by Cardinal Fransoni, Prefect of the Propaganda, June 30, 1850. When California became a part of the United States, the Mexican Government refused to permit an American Bishop to exercise any jurisdiction in Lower California. Pius IX therefore detached the Diocese of Monterey from the Province of Mexico confining its limits to the United States, and made it subject immediately to the Holy See. As such, the Bishop assisted, at the instance of the Holy See, at the First Plenary Council of Baltimore, May 8, 1852, and the first question proposed to the Council was: To what Province shall Monterey be attached? The Council suggested to the Holy See the establishment of the Province of San Francisco, which was erected July 29, 1853, with Monterey as Suffragan. The Province of San Francisco now includes the States of California, Nevada and Utah.

1. SAN FRANCISCO (1853)

The Archdiocese when first erected included the whole northern part of California. It now comprises the Central part of the State, with an area of 16,856 square miles and has in 1916, 379 priests, 185 churches, 95 stations and chapels and a Catholic population of about 290,000.

1. The first Archbishop of San Francisco was the Most Rev. **Joseph Sadoc Alemany, O.P.** He was born in Spain, July 13, 1814, entered the Dominican Order in 1829, and was ordained, March 27, 1837. He was made Bishop of Monterey and was consecrated at Rome, by Cardinal Fransoni, June 30, 1850, and became Archbishop of San Francisco, July 29, 1853. He resigned after a long and successful Episcopate on December 28, 1884, and died at Valencia in Spain, April 14, 1888, aged 74 years.

2. The Most Rev. **Patrick William Riordan** was born, August 27, 1841, at Chatham, New Brunswick, and was ordained, June 10, 1865. He was appointed titular Archbishop of Cabasa and Coadjutor July 17, 1883, and was consecrated September 16, 1883, becoming Archbishop of San Francisco, December 28, 1884. He died, December 27, 1914.

The Most Rev. George Montgomery, consecrated Bishop of Monterey May 8, 1894, was named titular Archbishop and Coadjutor of San Francisco January, 1903. He died, January 10, 1907.

The Right Rev. Denis J. O'Connell, consecrated titular Bishop of Sebaste,

was appointed Auxiliary, December 24, 1908. He became Bishop of Richmond, January 19, 1912.

3. The Most Rev. **Edward J. Hanna**, born at Rochester, New York, July 21, 1860, was appointed titular Bishop of Titopolis and Auxiliary, October 22, 1912, and was consecrated, December 4, 1912. He was made Archbishop of San Francisco, June 1, 1915.

2. MONTEREY AND LOS ANGELES (1840-1850)

The Diocese of California and afterwards the Diocese of Monterey included both Lower and Upper California. Since the return of Lower California to Mexican jurisdiction and the erection of the Archdiocese of San Francisco, it comprises the southern part of the State. Since, 1859 it has been known as the diocese of Monterey and Los Angeles, this latter city being the residence of the Bishop.

1. The first bishop was the Right Rev. **Francis Garcia Diego Y. Moreno O.S.F.** He was born at Lagos, in the Mexican State of Jalisco, September 17, 1785, joined the Franciscans in 1803, and was ordained, November 13, 1808. He came to California as Prefect of the Missions in 1832, was appointed Bishop, April 27, 1840, was consecrated, October 4, 1840, and died, April 30, 1846.

2. After a long interval caused by political troubles of the times, the Most Rev. **Joseph Sadoc Alemany** was consecrated second Bishop of Monterey, June 30, 1850, and was transferred to San Francisco, July 29, 1853.

3. The third bishop was the Right Rev. **Thaddeus Amat.** He was born in Spain, December 31, 1811, entered the Lazarist Community and was ordained at Paris in 1838. He was consecrated at Rome, March 12, 1854, reached California in 1855, and died, May 12, 1878.

4. The Right Rev. **Francis Mora** also a Spaniard, was born on November 25, 1827. He accompanied Bishop Amat to California in 1855 and was ordained at Santa Barbara, March 19, 1856. He was consecrated titular Bishop of Mosynopolis, May 20, 1873, and Coadjutor. He resigned, February 1, 1896, and died, August 3, 1905, in Spain.

5. The Right Rev. **George Montgomery**, born in Kentucky, December 30, 1847, was ordained at Baltimore, December 20, 1879. He was consecrated titular Bishop of Tomi, April 8, 1894, and made Coadjutor to Bishop Mora. He became Bishop of Monterey and Los Angeles, May 6, 1896. In 1903 he was made titular Archbishop of Osino and Coadjutor of San Francisco. He died, January 10, 1907.

6. The Right Rev. **Thomas James Conaty**, was born in Ireland, August 1, 1847, and was ordained, December 21, 1872. He was appointed Rector of the Catholic University, January 10, 1897, was made titular Bishop of Samos, July 16, 1901, and was consecrated, November 21, 1901. He became Bishop of Monterey and Los Angeles, March 27, 1903. He died September 18, 1915.

3. GRASS VALLEY-SACRAMENTO (1861-1868-1886)

Pope Pius IX, in 1861, separated Nevada and the northern part of California from the Diocese of San Francisco and erected the Vicariate Apostolic of Marysville, which included also at first the territory of Utah. The Vicariate, March 29, 1868, became the Diocese of Grass Valley. Pope Leo XIII, May 16, 1886, changed the boundaries of the Diocese and the See was removed to Sacramento. It, at present, comprises 54,449 square miles in California and 38,162 in Nevada, a total of 92,611 square miles. It has, in 1916, 72 priests, 100 churches, 54 stations and a Catholic population of 50,000.

1. The Right Rev. **Eugene O'Connell**, born in Ireland, June, 1815, was made the Vicar Apostolic of Marysville. He was ordained at Maynooth, in June, 1842, and came to California in 1851. He returned to Ireland, and was a professor in All Hallows, when he was consecrated titular Bishop of Flaviopolis, February 3, 1861. He became the first Bishop of Grass Valley, March 29, 1868, resigned, March 17, 1884, being made titular Bishop of Joppa and died, December 4, 1891, aged 76 years.

2. The Right Rev. **Patrick Manogue** was born in Ireland, March 15, 1831, and was ordained, December 25, 1861. He was consecrated titular Bishop of Ceramos and Coadjutor, January 16, 1881, and became the second Bishop of Grass Valley, March 17, 1884. When Leo XIII changed the title of the Diocese he became the first Bishop of Sacramento, May 16, 1886. He died, February 27, 1895.

3. The present bishop is the Right Rev. **Thomas Grace**, born in Ireland, August 2, 1841, and ordained, June 11, 1876. He was appointed, March 20, 1896, and was consecrated, June 16, 1896.

4. SALT LAKE (1886-1890)

Pope Leo XIII, in 1886, erected the Vicariate Apostolic of Utah comprising the whole of the State of that name and more than half of the State of Nevada, an immense territory of 153,768 square miles, 82,190 in Utah and 71,578 in Nevada. This now constitutes the Diocese of Salt Lake erected in 1890. It has, in 1916, 26 priests, 24 churches, 44 stations and chapels and a Catholic population of about 13,000.

1. The Right Rev. **Laurence Scanlan**, born in Ireland, September 29, 1843, was appointed Vicar Apostolic and titular Bishop of Laranda, January 25, 1887, and was consecrated, June 29, 1887. He became the first Bishop of Salt Lake, January 30, 1890. He died, May 10, 1915.

2. The present Bishop is the Right Rev. **Joseph Sarsfield Glass, C.M.**,

born in Illinois, March 13, 1874, and ordained August 15, 1897. He was appointed June 1, 1915, and was consecrated, August 24, 1915.

VIII. THE PROVINCE OF BOSTON (1808–1875)

Pope Pius IX, July 12, 1875, created four new Ecclesiastical Provinces in the United States: Boston, Philadelphia, Milwaukee and Santa Fe. The Province of Boston embraces the New England States, which had belonged to the Province of Baltimore until 1850 and which, after that, had been included in the Province of New York. The original Suffragans were Hartford, Burlington, Portland, Springfield and Providence to which have been added Manchester, 1884, and Fall River, 1904. The Diocese of Boston was erected, April 8, 1808, and covered originally the whole of New Eng'and, which is now the extent of the Province. It now comprises the counties of Essex, Middlesex, Suffolk, Norfolk and Plymouth in the State of Massachusetts, certain towns being excepted, an area of 2,465 square miles.

> The *Laity's Directory* of 1822 has the following to say of the Bishopric of Boston: "Boston contains at present two neat churches, viz., the Cathedral of the Holy Cross and St. Augustine's. This latter church has just been erected in South-Boston. There are in this Diocese four other Churches, viz., one in Salem, which is finished in a very superior style; one at New-Bedford, and two in the State of Maine, at Damascotti and at Whitefield."

In 1916 there are 777 priests, 282 churches and a Catholic population (Census of 1909) of 900,000.

1. BOSTON (1808)

1. The first Bishop of Boston was the Right Rev. **John Lefevre De Cheverus**, who was born at Mayenne, France, January 28, 1768. He was ordained, December 8, 1790, "this being the last ordination preceding the Revolution." He was imprisoned but escaped to England in 1792. "On the third of April 1796 he arrived in Boston, where he was received by M. Matignon as an angel sent from heaven to his aid." He was consecrated Bishop of Boston, November 1, 1810. In 1823, in answer to the appeals of the French King Louis XVIII, he returned to France and was appointed Bishop of Montauban. He was made Archbishop of Bordeaux, July 30, 1826, was made a Cardinal, February 1, 1836, and died, July 19, 1836, in his sixty-ninth year.

2. The second Bishop of Boston, the Right Rev. **Benedict Joseph Fenwick**, was born in St. Mary's County, Maryland, September 3, 1782. He entered the Society of Jesus upon its restoration and was ordained, March 12, 1808, at Georgetown College. He was consecrated, November 1, 1825, and died, August 11, 1846.

3. The Right Rev. **John Bernard Fitzpatrick** was born, at Boston, November 1, 1812, and was ordained, June 13, 1840. He was consecrated titular Bishop of Callipolis, March 24, 1844, and made Coadjutor. He became Bishop of Boston, August 11, 1846, and died, February 13, 1866.

4. The Most Rev. **John Joseph Williams**, fourth Bishop and first Archbishop, was born at Boston, April 27, 1822, and was ordained at Paris, May 17, 1845. He was consecrated Bishop of Boston, March 11, 1866, became Archbishop, February 12, 1875, and died, August 30, 1907. He had been appointed titular Bishop of Tripoli, and Coadjutor, but Bishop Fitzpatrick died before his consecration.

Archbishop Williams had as Auxiliary the Right Reverend John Brady consecrated titular Bishop of Alabanda, August 5, 1891. Bishop Brady was born in the County Cavan, Ireland, April 11, 1842, and was ordained at All Hallows, December 4, 1864. He died, January 6, 1910.

5. The present Archbishop of Boston is His Eminence **William Cardinal O'Connell**, who was born at Lowell, Massachusetts, December 8, 1859, and was ordained at Rome, June 8, 1884. He was made Bishop of Portland, and was consecrated, May 19, 1901. He was named titular Archbishop of Constantia, February 21, 1906, and Coadjutor and became Archbishop of Boston, August 30, 1907. He was created Cardinal Priest, of the title of St. Clement, November 27, 1911.

2. HARTFORD (1843)

The Diocese of Hartford was erected, by Pope Gregory XVI, November 28, 1843, and originally included Connecticut and Rhode Island. It is now confined to Connecticut, an area of 5,004 square miles. At the time of the erection of the Diocese there were in Connecticut but three resident priests. Now, 1916, there are 406 priests with 232 churches and 118 chapels and stations and a Catholic population of 469,701, more than one-third of the whole.

1. The first bishop was the Right Rev. **William Tyler**, born at Derby, Vermont, June 5, 1806, being a grandson of the Rev. Daniel Barber, whose whole family became Catholic. He was ordained, December 23, 1827, and was consecrated, March 17, 1844. He died, June 18, 1849.

2. The second bishop was the Right Rev. **Bernard O'Reilly**, born in County Longford, Ireland, in 1803, and ordained, October 13, 1831. He was appointed Bishop of Hartford, August 9, 1850, and was consecrated, November 10, 1850. Bishop O'Reilly visited Europe in 1855 and embarked, on his return voyage, January 23, 1856, on the Steamer *Pacific*, which was never heard of afterwards.

3. He was succeeded by the Right Rev. **Francis Patrick McFarland**, born in Pennsylvania, April 16, 1819, and ordained at New York, May 18, 1845. He was consecrated, March 14, 1858, and died, October 12, 1874.

4. The Right Rev. **Thomas Galberry, O.S.A.**, born in Ireland in 1833,

and ordained at Philadelphia, December 20, 1856, was President of Villanova College when he was made Bishop of Hartford. He was consecrated, March 19, 1876, and died, October 10, 1878.

5. The Right Rev. **Lawrence S. McMahon,** fifth Bishop of Hartford, was born at St. John's, New Brunswick, December 26, 1835. He was ordained, at Rome, March 24, 1860, was consecrated, August 10, 1879, and died, August 21, 1893.

6. The Right Rev. **Michael Tierney** was born in County Tipperary, Ireland, September 29, 1839, and was ordained at Troy, May 26, 1866. He was consecrated, February 22, 1894, and died, October 5, 1908.

7. The present bishop is the Right Rev. **John Joseph Nilan,** born in Massachusetts in 1854, and ordained, December 21, 1878. He was appointed, February 14, 1910, and was consecrated, April 28, 1910.

3. BURLINGTON (1853)

"A chapel not destined to be permanent was erected within the limits of the present State of Vermont as early as 1665, when the Sieur de la Mothe, captain in a French regiment, raised Fort St. Anne upon the Isle La Motte. Within the fort was a chapel doubtless dedicated to the Mother of the Blessed Virgin. Here Mass was certainly offered in 1666. The fort was not long maintained, but its ruins are still to be seen. . . . When Pope Pius IX detached Vermont from the Diocese of Boston and erected a See at Burlington, July 14, 1853, there were in the State five priests but no institutions."[11]

There were ten churches. In 1916, Burlington claims 101 priests, and 122 churches and stations and a Catholic population of 84,949.

1. The first bishop was the Right Rev. **Louis De Goesbriand,** born in France, August 4, 1816, and ordained at St. Louis, July 30, 1840. He was consecrated, October 30, 1853, and died, November 3, 1899.

2. The Right Rev. **John S. Michaud,** born at Burlington, November 24, 1843, and ordained, June 7, 1873, was consecrated titular Bishop of Modra and Coadjutor of Burlington, June 29, 1892, and became Bishop of Burlington, November 3, 1899. He died, December 22, 1908.

3. The present bishop is the Right Rev. **John Joseph Rice,** born in Massachusetts in 1871, and ordained, September 29, 1894. He was appointed Bishop of Burlington, January 8, 1910, and was consecrated, April 14, 1910.

4. PORTLAND (1853)

The Diocese of Portland was erected by Pope Pius IX, July 29, 1853, embracing the States of Maine and New Hampshire.

[11] SHEA, *o. c.*, Vol. iv, pp. 528–30.

The first bishop was not consecrated until 1855, as the Very Rev. Henry B. Coskery of Baltimore declined the appointment offered to him and returned the bulls. These States did not offer a very encouraging field for episcopal labor. New Hampshire excluded Catholics from all high office and it was only after many years that a more liberal policy was adopted. In Maine, Jesuit and Capuchin missionaries had labored and, to this day, there remain in Canada, Catholic Indians, descendants of refugees driven therefrom by later persecutions. The same spirit was still rife in 1853, and churches were burnt and otherwise destroyed as fast as they were built. Father John Bapst, the Jesuit missionary, was tarred and feathered and tortured, so that he never recovered from the effects of his maltreatment. Such was the Diocese of Portland in its beginnings. In 1884, New Hampshire was detached to form the Diocese of Manchester, thus confining the Diocese of Portland to the State of Maine, an area of 29,895 square miles. In 1916, there are 143 priests, 143 churches, 102 stations and chapels and a Catholic population of 131,638.

1. The first bishop was the Right Rev. **David W. Bacon,** born in New York City, September 15, 1815, and ordained, December 13, 1838. He was consecrated Bishop of Portland, April 22, 1855, by Archbishop Hughes. He died, November 5, 1874.

2. His successor was the Right Rev. **James Augustine Healy,** born at Macon, Ga., April 6, 1830, and ordained, June 10, 1854, at Paris. He was appointed Bishop of Portland, February 12, 1875, and was consecrated, June 2, 1875. He died, August 5, 1900.

3. His Eminence **William Cardinal O'Connell** was the third Bishop of Portland. (*See* Boston.)

4. The present bishop is the Right Rev. **Louis Sebastian Walsh,** born at Salem, Mass., January 22, 1858, and ordained at Rome, December 23, 1882. He was appointed Bishop of Portland, August 3, 1906, and was consecrated, October 18, 1906.

5. SPRINGFIELD (1870)

The Diocese of Springfield was erected, June 23, 1870, by Pope Pius IX and comprises five counties of central and western Massachusetts, with an area of 4,378 square miles, a little over half of the entire State. The foundation of the Church was laid in this region by the Irish immigrants who came about 1826 and later to build canals and railroads and to build and operate factories. The first Church in the territory occupied by the Diocese of Springfield was begun at Worcester in 1834 and the

first resident pastor came in 1841. From this humble beginning, there has grown a Diocese which now has 379 priests, 205 churches, and a Catholic population of 327,468.

1. The first bishop was the Right Rev. **Patrick Thomas O'Reilly**, born in County Cavan, Ireland, December 24, 1833, and ordained, August 15, 1857. He was made Bishop of Springfield, June 28, 1870, and was consecrated, September 25, 1870. He died, May 28, 1892.

2. The present bishop is the Right Rev. **Thomas D. Beaven**, born at Springfield, March 1, 1851, and ordained at Montreal, December 18, 1875. He was appointed, August 9, 1892, and was consecrated, October 18, 1892.

6. PROVIDENCE (1872)

The Diocese of Providence, erected by Pope Pius IX, February 17, 1872, embraces the whole State of Rhode Island. It originally included also that portion of southeastern Massachusetts which is now in the Diocese of Fall River. Its area is 1,085 square miles. The first land acquired for church purposes was purchased in Newport, in 1828, and it was only in 1837 that a church was built in Providence. Now there are in the Diocese 225 priests, 108 churches and 45 chapels, with a Catholic population of 275,000, more than half of the whole.

1. The first bishop was the Right Rev. **Thomas Francis Hendricken**, born at Kilkenny, Ireland, May 5, 1827, and ordained in 1851. He was consecrated, April 28, 1872, and died, June 11, 1886.

2. The present bishop, the Right Rev. **Matthew Harkins**, was born at Boston, November 17, 1845, and was ordained at Paris in 1869. He was appointed Bishop of Providence, February 11, 1887.

The Right Rev. Thomas F. Doran was appointed titular Bishop of Halicarnassus and Auxiliary of Providence, February 26, 1915, and was consecrated, April 28, 1915. He died January 3, 1916.

7. MANCHESTER (1884)

The State of New Hampshire was detached from the Diocese of Portland and was erected into the Diocese of Manchester by Pope Leo XIII, May 4, 1884, with an area of 9,305 square miles. The first priest to be permanently located in New Hampshire was the Rev. Virgil Barber, whom Bishop Cheverus in 1822 sent to Claremont, his native town, there to form the first Catholic parish in the State. Eight years later a small church was built at Dover.[12] In 1915, the Diocese of Manchester has 143

[12] *Cath. Encyc.* vol. x, p. 787.

priests, 108 churches and 61 chapels and stations, with a Catholic population of 134,000.

1. The first Bishop of Manchester was the Right Rev. **Denis M. Bradley,** born in Ireland, February 23, 1846, and ordained, June 3, 1871. He was consecrated, June 11, 1884, and died, December 13, 1903.

2. The second bishop was the Right Rev. **John Bernard Delaney,** born at Lowell, Mass., August 9, 1864, and ordained, May 23, 1891. He was consecrated, September 8, 1904, and died, June 11, 1906.

3. The present bishop is the Right Rev. **George Albert Guertin,** born at Nashua, New Hampshire, February 17, 1869. He was appointed Bishop of Manchester, January 2, 1907, and was consecrated, March 19, 1907.

8. FALL RIVER (1904)

The Diocese of Fall River, erected March 12, 1904, comprises several counties and towns of southeastern Massachusetts, which had until that time formed a part of the Diocese of Providence. It has an area of 1,194 square miles. It has the distinction of being the first Diocese erected by the late Pope, Pius X. It has 162 priests and 91 churches and a Catholic population of 173,366.

1. The first bishop was the Right Rev. **William Stang,** born in Germany in 1854, and ordained, at Louvain, in 1878. He was appointed Bishop of Fall River, March 12, 1904, and was consecrated, May 1, 1904. He died, February 2, 1907.

2. The present bishop, the Right Rev. **Daniel Francis Feehan,** was born at Athol, Mass., September 24, 1855. He was made Bishop of Fall River, July 2, 1907, and was consecrated, September 19, 1907.

RIGHT REV. OWEN B. CORRIGAN, D.D.,
Auxiliary Bishop of Baltimore.

(To be continued)

MISCELLANY

1.

THE UNITED STATES CATHOLIC HISTORICAL SOCIETY[1]

Among the Catholic laymen who visited Baltimore in 1884, on the occasion of the Third Plenary Council, perhaps the most distinguished was the Catholic historian, John Gilmary Shea. He had been invited to attend the Council by a number of the prelates with a view of furthering his project of writing a history of Catholicism in the United States. Of course this formed no official part of the proceedings, but the publication of Shea's *History*, though unofficial was perhaps one of its most important fruits. The fathers not only efficiently encouraged Dr. Shea's scheme by word and deed, but kindled a zeal for the cultivation of the national Catholic history throughout the length and breadth of the great republic. It was to the Third Council of Baltimore that the United States Catholic Historical Society owes its existence.

The Council closed on the seventh of December, 1884. Two days afterwards, a number of gentlemen interested in history, at the invitation of Dr. John Gilmary Shea and Dr. Richard H. Clarke, met at the office of the Catholic Protectory in New York City. The assembly did not exclusively consist of New Yorkers. Its president, Right Rev. John Ireland, D.D., and several of its members came directly from the Council of Baltimore. The feeling of the gentlemen present was that the bishops, and not least Cardinal McCloskey and Archbishop Corrigan, had inspired the project launched in the name of Drs. Shea and Clarke, and this was confirmed by a number of letters of encouragement from the various prelates. As usual on such occasions, the chairman was doomed to listen to many high-sounding platitudes, but the upshot of the whole was the appointment of a committee of three to draft a constitution. I had the misfortune of being one of the three, the other two members being Messrs. Shea and Clarke. Why I was named is still a mystery to me. The honor cost me some weary hours and brought but little profit to the infant society.

As was but natural, Messrs. Shea and Clarke, being both the older and the better men, had undertaken the task of drafting the constitution which, while not deficient in zeal and ambition, was perhaps lacking in sobriety. The next meeting, which took place on December 17, in the parlor of the Xavier Union, accepted the Constitution reported and proceeded to the election of officers. Dr. Shea's name was recommended by the nominating committee for the presidency, but, in spite of every effort to make him accept, he persisted in declining and Dr. Clarke was chosen in his stead. It is needless to go over the troubles which resulted from this substitution. Suffice it to say that for a time the very existence of the Society was in doubt. Dr. Clarke's resignation p oured oil on the troubled waters and Mr. Frederick R. Coudert was elected

[1] This article from the pen of Dr. Charles J. Herbermann, Ph. D., for many years the President of the United States Catholic Historical Society, is the last historical work by that eminent scholar, having been written for this REVIEW some few weeks before his death, August 24, 1916.

Mr. Clarke's successor. Meantime the years 1884-1885 and the greater part of 1886 had rolled by and there was little sign of life on the part of the Historical Society. Finally, a publishing committee was appointed with Dr. Shea at its head, and it was resolved to start the activity of the Society by publishing a quarterly magazine. The first number appeared January 1, 1887, and its title was *The Catholic Historical Magazine*. It was distinguished for the large number of contributors hailing from every part of the United States and perhaps still more for the great number of themes presented to the reader. While all of these were interesting, naturally this interest was in many instances rather curious than important. It showed, however, the vast historical learning of the veteran historian, and subsequent numbers introduced new and different features. Dr. Shea, it was, that set the example of what the Society in after times called Historical Monographs, when he presented to the readers of the *Magazine* a full translation of Torfason's *Vinland*. We may also draw attention to such articles as Bishop Bruté's scheme of a history of Catholicity in the United States; Richard R. Elliott's *History of Detroit;* Bishop Ryan's *Early Lazarist Missions and Missionaries;* Bishop Shahan's articles on *Christopher Davenport* and on *The Catholic Church in Connecticut;* Shea's *Why Canada is not a part of the United States;* Rev. Arthur J. Connoly's *Rev. Francis A. Matignon, First Pastor of the Church of the Holy Cross, Boston, Massachusetts;* Charles Constantine Pise's article on *Rev. Demetrius A. Gallitzin;* Bishop-elect Grassel's *Letters to his Parents;* Father Escalante's *Account of the Indian Insurrection in New Mexico in* 1680; Vallette's *German Missions in Eastern Pennsylvania;* Vallette's *Diocese of Brooklyn;* Cardinal Gibbons's *Reminiscences of the Vicariate Apostolic of North Carolina;* Rev. J. A. Walter's *Surratt Case;* Congressman Weadock's *A Catholic Priest in Congress, a Sketch of Rev. Gabriel Richard;* Shea's article on *Catholic Losses in America;* Richard R. Elliott's *Translation and Annotation of the Account Book of the Huron Mission,* 1743–1781; Archbishop Odin's *Missionary Life in Texas Fifty Years Ago;* Charles W. Sloane's *Charles O'Conor;* George A. Mulry's *Pictures of Missionary Life in Charles County;* Congressman Weadock's *Père Marquette, The Missionary Explorer.*

The *Magazine* was published quarterly and appeared with fair regularity from 1888–1892, four years in all. In 1890 the editor, Dr. Shea, was also elected president of the Society and the members all expected that this would inaugurate a new era of prosperity. But this was not to be. In 1891, the veteran editor became the victim of protracted illness, but through his friends in the Society made heroic efforts to carry on the work. Still, when the old historian was called to his reward on Washington's birthday in the year 1892, it soon became apparent that it was, at least for the present, impossible to issue our publication as a regular quarterly.

It was therefore resolved to publish our contributions to history as *Transactions* and *Proceedings*. The first sign of renewed activity was the issue of a *Columbus Memorial Volume* undertaken by a committee consisting of Dr. Vallette and the present writer.

It would be improper to omit on the present occasion the names of the gentlemen who, after President Coudert, presided over the fortunes of the Society. They included, besides Judge Morgan J. O'Brien, the distinguished

physician, Doctor Thomas Addis Emmet and his substitute, Vice-president Charles W. Sloane. These gentlemen gave their utmost endeavors to promote the cause of the Historical Society. But an evil star seemed to have presided over its fate ever since its foundation. The principal cause of the trouble was the mistaken policy of starting with exaggerated pretensions, probably due to the fact that we were the offspring of a Plenary Council and had the patronage of the entire hierarchy of the country. Our own subsequent history under the leadership of Dr. Shea, and it seems to me of all literary societies, proves that success depends more upon the vigor and ability of a few energetic gentlemen than upon the great number of its patrons. The latter are unquestionably very desirable, but the absence of the former is fatal. Then the feeling that we ought to have a library and a home had invaded many heads who forgot to realize that these aspirations demanded much capital and that such projects tend to localize the interests of the Society, *i. e.*, to withdraw from its membership many scattered throughout the Union who wished to feel that the Society was truly the creation of the whole country and would remain its property.

From 1893 to 1897 the United States Catholic Historical Society slumbered in a state of coma. To the late Archbishop Corrigan and to the late Patrick Farrelly its resurrection was chiefly due, but especially to Archbishop Corrigan. Mr. Farrelly was at first inclined to work for a society on the plan of the Historical Society of Philadelphia, with social features and a library as perhaps the dominating element. But when the Archbishop discussed these plans with the revised Council of the Society, the difficulties connected therewith became clearly apparent. Nothing therefore remained except an inglorious death or a vigorous attempt to start anew, basing our claims to success on the results we should be able to present. The Archbishop and the Council did not hesitate. Much to my surprise I was chosen the president and editor. The number of active members that could be depended upon was stated as twenty-five, besides a couple of dozen of life members. Moreover, there were investments which on being liquidated brought twenty-five hundred or three thousand dollars. But the spirit of the gentlemen associated with me who, besides Archbishop Corrigan and his Vicar General, the present Cardinal, Archbishop Farley, included those noble-minded merchants Patrick and Stephen Farrelly, Monsignors McGean and Brann, Father Campbell, S.J., Dr. Vallette, and later Messrs. John E. Cahalan, Thomas F. Meehan, Edward J. McGuire, Peter Condon and other gentlemen, conquered success. Modesty and labor were our watchword and besides our good will we had nothing to appeal to except our results. When the late Archbishop and the present Cardinal promised me to contribute, the one, his *Register of the Clergy* and the other, his *Reminiscences of Cardinal McCloskey*, I knew that we had the most solid foundation of hope, and this hope was rendered a certainty by the papers of Monsignors Brann and McGean, Fathers Campbell and Spillane and my lay friends who have been named above. To these were added the valuable article of the distinguished discoverer of the Waldseemüller map and learned cartographer, Father Fischer of Feldkirch, and the articles of the great Indian scholar, Dr. Adolph Bandelier.

In later days our staff has been increased by prominent western authorities in history, such as Msgr. O'Brien, of Kalamazoo, Rev. William J. Howlett, of

Nerinckx and Rev. J. L. Zaplotnik, of Omaha. It is but justice to state that to all these gentlemen their historical work has been a labor of love, not one of them having received any remuneration for their work. The increase of our membership list is almost wholly the result of natural causes. We have never advertised nor sent out agents to solicit new members.

This paper would be incomplete without saying a word on the prospect of Catholic history in the future. When we look at the achievements of our historians in the past, it seems clear at first sight that they have devoted most of their efforts to our missionary period. Nor is this surprising. For as man's youth is more attractive than his manhood and old age, so the early days of nations and churches are fuller of romance and attractions than their history when they are fully organized. Shea's first work dealt with the discovery of the Mississippi and the work of the early Jesuit missionaries, and proved so alluring that even non-Catholic writers like Kip and Parkman were led to take up the theme. The practical re-discovery of the *Neue Welt-Bott* has opened a new field in the direction of missionary records. The *Welt-Bott* does for the south and southwest of our country what the *Jesuit Relations* did for the north, and the reporters as in the latter case were again Jesuit missionaries. Why did the records of the south lie neglected so long? Because they were written in the German instead of in the French language. By saying this we are far from charging national prejudice or chauvinism to our earlier historians. Their preference for the French was due to the fact that our early investigators knew French and were not acquainted with German, not to national likes or dislikes. As the work of the German missionaries in the south and the presentation of the results possess no less interest than the story of the *Jesuit Relations*, we are hardly rash in foretelling that when presented in an English dress they will be equally fascinating.

When we reach the historical records of the first century of the United States we meet with a somewhat similar state of affairs. The prelates and bishops of this period were too busy with their pastoral work to give much attention to preserving the records. In fact, the greater part of our history would have disappeared or been forgotten if it were not for the charity of our European brethren. We have at present only an inadequate conception of how much we owe to Europe and, I may add, to the Spanish-American Catholics. We should have no idea of it, if our French, Austrian and German benefactors had not preserved the touching expressions of gratitude in which our prelates and priests acknowledged the generosity of the Catholics of the eastern hemisphere. For the same reasons as those stated before, we were made acquainted with the French *Propagation de la Foi* earlier than with the *Jahrbücher der Glaubensverbreitung*, though the Austrians and Germans probably aided us more strenuously than our French brethren. It is in reminding our Catholic fellow countrymen of these generous benefactions, made when we were helpless and stood most in need of them, that the Catholic historian can now most efficiently help the cause of Catholic American history. In doing this we hope that we shall not make the mistake of counting the aid afforded simply by the francs, florins and crowns sent. When the Europeans sent us their dollars, they sent us most frequently what was much more valuable than dollars, apostles and new Catholic

brethren, sometimes better acquainted with the spirit of the organized Catholic Church than the Catholics who had grown up here in a semi-Catholic condition, and with specimens of Catholic art.

We are pleased that in your initial number the CATHOLIC HISTORICAL REVIEW has drawn the attention of its scholars and readers to the work of the Leopoldine Society of Vienna. We ourselves have similarly called the attention of our members to the great work of the *Ludwigs Missionsverein* of Munich. Dr. Kagerer's address published in Vol. ix of the *Historical Records and Studies* has been an eye-opener to us. We knew that this society had rendered great services to American Catholicity reckoned in dollars and cents, but few of us are aware that we owe to them the Benedictine Fathers, the Sisters of St. Dominic, the School Sisters of Notre Dame and many Liguorian and Jesuit missionaries whose names have become a household word in the land. By drawing attention to such facts instead of confining their statements to the money charities, the historian will impress on us the truth that we owe much of our present feeling of unity both in Church and State to the generosity of our kind brethren in Europe.

This leads us to remark that there are many other features in the activity of the Church which the future historian of Catholicity in America should emphasize much more than our pioneer historians have done. Apart from the missionary chapters, many of our Catholic histories read partly like pages of a ledger and partly like catalogues of bishops and priests. We thank them for what they offer us. But, of course, we feel that this is making us acquainted with the skeleton rather than the heart of Christ's Church. We hear nothing of the wonderful charity offered by the older Catholics to their immigrant brethren, nothing of the unifying influence effected by Catholic charity and beneficence, nothing of the state aiding and civilizing influence that makes a Catholic priest and church a substitute for many policemen, nothing of the prejudice-dispelling work of the Catholic citizen, nothing of the help and encouragement given to all forms of the noblest art, nothing of the moral and civil action of the Catholic schools, nothing of the wonderful and blending power of the Church and its benevolent force in all directions. We have here spoken in general. But we could without difficulty give the names and facts concerning, for instance, some Pennsylvania parishes where the pastor made himself the loadstones of attraction for successive congregations of Germans, Irish, Czechs, Slovaks and Italians by preaching in their various tongues, which he had learned one after another.

But I have said enough, it seems to me, to convince not only the student but the interested Catholic and citizen that many tasks of the greatest importance still await the Catholic historian. That the Catholic University should have taken up this work and made so earnest and successful a beginning is a source of hope and confidence for us all. We welcome our youngest and our strongest brother.

CHARLES G. HERBERMANN.

2.

THE SPIRITUAL ANCESTRY OF THE AMERICAN, ENGLISH AND AUSTRALIAN HIERARCHIES

In the article on Lulworth Castle, which appeared in the CATHOLIC HISTORICAL REVIEW for October, 1915, a short note on page 253 referred to the remarkable fact that the episcopal hierarchies now ruling in the United States, in England and in Australia, all derive their origin from the famous English Benedictine Bishop, Charles Walmesley, who ruled the Western District of England as Vicar Apostolic for nearly half the eighteenth century. The following article with its genealogical table has been written to substantiate and explain the claim thus made, but it is necessary to go back somewhat before Bishop Walmesley's time if we are to see clearly how it is that the English Benedictines, and Downside Abbey in particular, have come to fill so prominent a place in the spiritual descent of the Catholic Church in the three countries mentioned above.

On January 12, 1688, the Sacred Congregation *de Propaganda Fide* passed a decree, *ad instantiam Jacobi II, Franciae, Angliae, Scotiae et Hiberniae regis*, by which England and Wales were divided into four Districts, each to be ruled by a Vicar Apostolic, instead of the whole kingdom forming one single vicariate, as had been arranged three years earlier. These four new divisions were to be known as the London, Midland, Northern and Western Districts respectively, and the last named received as its first Vicar Apostolic, Dom Philip Michael Ellis, O.S.B., who was appointed by letters apostolic dated January 30, 1688, the nomination being made on King James's personal recommendation.

Philip Ellis, in religion Dom Michael, was born in 1653. The third son of a Protestant clergyman, Rev. John Ellis, Rector of Waddesdon, Bucks, by his wife Susannah Welbore, he became a Catholic while still a pupil at Westminster School, and at once proceeded to the Benedictine college of St. Gregory the Great at Douay—now Downside Abbey, near Bath, England—where he subsequently entered the novitiate and made his profession as a Benedictine monk on November 30, 1670. After completing his studies and being ordained priest, he was sent on the English mission and formed one of the community of Benedictines which was established at the chapel royal in St. James's Palace, London. Here his abilities soon attracted notice, he was appointed a chaplain and preacher in ordinary to the king, and, on receiving his briefs as Vicar Apostolic of the Western District, was consecrated at St. James's on May 6, 1688, with the title of Bishop of Aureliopolis *in partibus infidelium*. Within a few months the revolution which cost King James his throne broke out, and Bishop Ellis was forced to leave England. For some years he resided in Rome, and in 1708 was translated to the see of Segni in the Roman Campagna, where he built the episcopal seminary and died, full of good works, on November 16, 1726.

The connection originated in this way between the Western District and the English Benedictines of St. Gregory's, Douai, was destined to be a long one, for although the next Vicar Apostolic, Bishop Matthew Prichard, was a Franciscan of St. Bonaventure's convent, Douai, the district came into Benedictine hands once more by the appointment of Dom Laurence York, O.S.B.,

THE SPIRITUAL ANCESTRY OF THE AMERICAN, ENGLISH AND AUSTRALIAN HIERARCHIES.

TABLE SHOWING THE LINE OF SUCCESSION

With Date and Place of Consecration

CHARLES WALMESLEY, O.S.B., V.A. of the Western District,
21 December, 1756, at the English College, Rome, by Cardinal Lanti.

- **William Gibson**, V.A. of Northern District, 5 December, 1790, at Lulworth Castle.
  - **John Douglas**, V.A. of London District, 19 December, 1790, at Lulworth Castle.
    - **William Poynter**, V.A. of London District, 29 May, 1803, at St. Edmund's College, Ware.
      - **Thomas Penswick**, V.A. of Northern District, 29 June, 1828, at St. Cuthbert's College, Ushaw.
      - **John Brigg**, V.A. of Northern District, 29 June, 1833, at St. Cuthbert's College, Ushaw.
      - **William Bernard Ullathorne**, O.S.B., V.A. of Western District, 21 June, 1846, at St. Odung's, Coventry.
      - **Henry Edward Manning**, Abp. of Westminster & Cardinal, 8 June, 1865, at St. Mary's, Moorfields, London.
        - **Herbert Vaughan**, Bp. of Salford, & Cardinal Abp. of Westminster, 28 October, 1872, at St. John's Cathedral, Salford.
        - **Francis Bourne**, Bp. of Southwark, & Cardinal Abp. of Westminster, 1 May, 1896, at St. George's Cathedral, Southwark.

- **John Carroll**, Abp. of **Baltimore**, U. S. A., 15 August, 1790, at Lulworth Castle.
  - **James Yorke Bramstone**, V.A. of London District, 29 June, 1823, at St. Edmund's College, Ware.
    - **William Placid Morris**, O.S.B., V.A. of Mauritius, etc., 5 February, 1832, at St. Edmund's College, Ware.
    - **John Bede Polding**, O.S.B., V.A. of New Holland, & later Abp. of Sydney, New South Wales, 29 June, 1834, at Bp. Bramston's Chapel, London.
      - **Roger Bede Vaughan**, O.S.B., Abp. of Sydney, New South Wales, 19 March, 1873, at St. Vincent de Paul's, Liverpool.

who was consecrated in 1741 as coadjutor to Bishop Prichard *cum jure successionis*, and became Vicar Apostolic on the latter's death in 1750.

Dom Laurence York was born in London in the year 1687, and was educated at St. Gregory's, Douai, where he made his profession as a monk on December 28, 1705, being ordained priest about six years later. After acting as *cellerarius* of his monastery, he was sent on the English mission in the North Province in 1720, but was recalled to France in the following year to fill the post of Prior of the monastery of St. Edmund in Paris, and in 1725 he became Prior of his own monastery of St. Gregory at Douai. Four years later he resigned that office and returned to the English mission, being stationed at Bath, where he was living in 1741 at the time of his appointment as coadjutor to Bishop Prichard. Early in 1756, Bishop York, being then sixty-nine years old, applied to the Holy See for a coadjutor, naming Dr. Charles Walmesley as *dignissimus* for the position, and Propaganda appointed him on April 6, 1756. For some unexplained reason his consecration was delayed many months, and it was not until December 21 of the same year, that he received the episcopal unction at the hands of Cardinal Lanti, in the Sodality Chapel of the English College, Rome, with the title of Bishop of Ramatha, *i.p.i.*[1]

Dom. Charles Walmesley, fifth son of John Walmesley, Esq., of Westwood House, near Wigan, Lancashire, by his wife Mary Greaves, was born at Westwood on January 13, 1722, being the youngest but one of their twelve children. While still quite a boy he was sent to St. Gregory's at Douai to be educated, and the high distinction in mathematics and astronomy that he later attained speaks well for the grounding he received in that school, of which his elder brother, Dom Richard Peter Walmesley, was Prefect of Studies for no less than fifty years.

In 1738 he entered the Benedictine order, but, instead of joining his brother at St. Gregory's, received the habit and made his profession in the monastery of St. Edmund at Paris. The precise reason for this step is not known, but not improbably the greater opportunities for higher studies which would be offered by residence in the capital may have had some influence in his choice of a monastery; the more so since we find him soon afterwards a student at the Sorbonne, where he took the degree of D.D. Later on he won such eminence by his writings on astronomical and mathematical subjects, that he was elected a Fellow of the Royal Society of London and also of the kindred Academies of Paris, Berlin and Bologna, besides being chosen as the official adviser of the British Government on the change from the "old style" to the new.

From 1749 to 1753 he held the office of Prior of St. Edmunds, and on resigning that post became *Procurator in Curia Romana* to the English Benedictine Congregation, which position he was holding at the time of his selection as coadjutor to Bishop York. The *relatio* which was laid before Propaganda by Cardinal Lanti on the subject of his appointment exists among the archives there and is a somewhat unusual document, owing to the emphasis laid by the

[1] The title of his see is usually given as "Rama," but this seems to be merely an alternative form of the same name, that of a small city in Palestine. In all official documents he appears as *Episcopus Ramathensis*.

Cardinal on Dom Walmesley's personal qualities. He is described in it as "being then 35 years old, of pleasing, nay of captivating manners, and commended by King James (the old Pretender) as of high birth (*cavaliere di nascità*) and of singular ability in mathematics;" and the whole document suggests that he already showed the exceptional qualities which were to appear so strongly in later years when he was brought into opposition with the "Catholic Committee," and by his strong action prevented that body from compromising the English Catholics, as a whole, in the way they would certainly have done but for his determined stand.

In 1768, Bishop York obtained permission to retire to his monastery at Douai, and thenceforth Dr. Walmesley administered the Vicariate. There is no need to speak here of his work in that capacity, though his exceptional ability and energy attracted to him an amount of notice seldom paid to an English Catholic bishop in the eighteenth century. Indeed his high reputation made him an object of special attack in the Gordon riots of 1780, when a post-chaise, bearing the insignia of the mob, conveyed four of the rioters the whole way from London to Bath, where they so worked upon the people that the new Catholic chapel in St. James's Parade was burned to the ground, together with Dr. Walmesley's presbytery in Bell-tree Lane; all the diocesan archives with the bishop's private library and MSS. perishing in the flames.

What does concern us, however, is Bishop Walmesley's position as father of the three great English-speaking hierarchies named above. The death of Bishop Challoner, in January, 1781, had left Dr. Walmesley as the senior Vicar Apostolic in England, and it was therefore to him that Fr. John Carroll applied for consecration on receiving the briefs appointing him first Catholic Bishop in the United States of America. An additional reason for selecting Bishop Walmesley as the consecrating prelate was furnished by a promise Fr. Carroll had made to Mr. Thomas Weld, of Lulworth Castle, near Wareham, Dorsetshire, that in the event of his being raised to the episcopate he would come to Lulworth for his consecration; and that chapel, being situated in the Western District, of course, came under Dr. Walmesley's jurisdiction.

By special dispensation of the Holy See, the consecration was performed by one prelate only, without assistant bishops, and it took place in the recently erected church at Lulworth on August 15, 1790. The only contemporary account of the event is contained in a pamphlet printed at London the same year, and reprinted in facsimile for the Historical Club of New York in 1876; this, however, is well known and need not be further mentioned here. It is worthy of notice that Bishop Carroll's appointment put an end to the curious anomaly of jurisdiction by which the Catholics of the United States were subject to the English Vicar Apostolic of the London District. This arrangement had lasted for many years in spite of the obvious difficulties which it involved, but the recognition of American Independence by Great Britain some years earlier had made it frankly impossible, and we may well believe that its termination was welcomed on both sides.

There is still extant a letter of Bishop Carroll to Archbishop Troy, dated July 28, 1790, in which he writes that he would naturally have turned to Ireland

or to Canada for consecration, had he not already promised "unwarily" to be consecrated in Mr. Weld's chapel at Lulworth. Historically speaking, however, it must be acknowledged that, since his vast diocese had so long been an adjunct to one of the English Vicariates, it was only fitting that the episcopal hierarchy which originated in him should take its descent from the same spiritual stock, and so be united in its pedigree with the English hierarchy rather than with the Irish or Canadian ones. From this one Bishop of the United States of America there has developed the present immense hierarchy, with its fourteen Archbishops, ninety-seven suffragan Bishops and Vicars Apostolic, a growth far beyond all precedent in the history of the Catholic Church.

It seems clear that what Bishop Carroll saw of the English Benedictine monks during his visit to England must have impressed him very favorably, since in 1794 he began negotiations for a foundation in Maryland, to be made by the community of St. Gregory's, Douai. Unfortunately the Reign of Terror supervened, the monks of St. Gregory's were imprisoned for nearly two years, and when eventually they were set at liberty and allowed to return to England, the struggle for their very existence was far too severe to permit any thought of making new foundations.[3]

Less than four months after Bishop Carroll's consecration, Dr. Walmesley was called upon to perform a like office for Bishop William Gibson, who had been appointed Vicar Apostolic of the Northern District on the death of his elder brother, Bishop Matthew Gibson, in May, 1790. This event also took place at Lulworth, on December 5, 1790, and as will be seen by a glance at the table printed above, it forms the first link in the chain of bishops which eventually bifurcates to form the present hierarchies of Australia and England. Before tracing out these branches, however, we must conclude our account of Bishop Walmesley.

In 1780, ten years before the date we have reached, he had obtained a coadjutor in the person of Dom William Gregory Sharrock, O.S.B., at that time Prior of St. Gregory's, Douai, who was consecrated by him at Wardour Castle on August 12, 1780, as Bishop of Telmessa, *i.p.i.* and *coadjutor cum jure successionis*.[4] After 1790, age and infirmity began to tell upon Bishop Walmesley, he gradually left the active work of his vicariate more and more to his coadjutor, and he died in Bath on November 25, 1797. His body was buried in a vault beneath St. Joseph's chapel, Trenchard Street, Bristol, where still stands his lengthy epitaph in Latin from the pen of Fr. Charles Plowden, S.J., who had acted for many years as chaplain at Lulworth and had preached the

[3] It may be of interest to mention that this long delayed scheme for an American foundation from St. Gregory's seems to be at length in prospect of fulfilment. At the present moment there is in the novitiate at Downside Abbey a small body of American priests and laymen who hope, when their period of probation is concluded, to return to the United States of America and establish there a monastery on the traditional lines of the English Benedictine Congregation. May Providence favor their design!

[4] The new church at Lulworth Castle, in which Bishops Carroll, Gibson and Douglas were consecrated, was not built until 1786.

sermon at Bishop Carroll's consecration. In 1906, certain structural alterations to this building were found imperative, and the authorities ordered the removal of the bodies interred in the vaults beneath. By special permission of the Home Secretary, the body of Bishop Walmesley was translated to Downside Abbey, where it now lies on the south side of the sanctuary beneath a beautiful altar tomb with recumbent effigy and canopy above, the cost of which was most fittingly borne by those bishops of the American and English hierarchies whose spiritual ancestry unites in him. Thus, more than a century after his death, his body has come into the charge of that same community of St. Gregory's, to whose school at Douai he came as a pupil close upon 200 years ago.

As shown in the pedigree table, the chain of bishops from Dr. Walmesley continues through Bishops John Douglas and William Poynter to Bishop James Yorke Bramston, who appears as the consecrator of two more Benedictines, both of them monks of the St. Gregory's community, in whom the hierarchy of Australia takes its rise.

The origin of the Church of Australia is a story full of romantic interest and has been told at length by Dom Norbert Birt in his two large volumes, "Benedictine Pioneers in Australia" (London, 1911); here we have space only for the briefest outline.

In 1810 the island of Mauritius was ceded to Great Britain by France. Previously it had been ruled in matters ecclesiastical by the Archbishop of Paris, but the British Government very naturally felt that such an arrangement was no longer desirable, and after long negotiation with the Holy See conducted through the Vicar Apostolic of the London District as an intermediary, a brief was issued on March 11, 1819, by which the island was withdrawn from the jurisdiction of the Archbishop of Paris and transferred with all its dependencies to the charge of the Vicar Apostolic of the Cape of Good Hope, a new vicariate which had been established only the year before. The territory included in this prelate's jurisdiction was enormous, for it comprised the whole of South Africa as far north as the Sahara desert, including the island of St. Helena on the western side,[4] the islands of Madagascar and Mauritius, the entire continent of Australia "with the adjacent islands," an inclusive term which embraced not only Tasmania and the islands off the immediate coast of Australia, but also New Zealand, which is about 1,000 miles eastward, and all the Polynesian islands, should any of them be colonized later! No wonder Bishop Morris used to say in after years: "I was bishop of half the world!"

The first Vicar Apostolic to rule over this cast territory was Dom Edward Bede Slater, O.S.B., an English Benedictine of St. Lawrence's, Ampleforth, Yorkshire, but he was never able to do anything for Australia beyond issuing faculties to some three or four government chaplains who had been sent out for the benefit of the convicts transported thither. On his death in 1830 he was succeeded by Dom Placid Morris, O.S.B., a monk of St. Gregory's, Downside, who was consecrated by Bishop Bramston at St. Edmund's, Ware, on February 5, 1832, with the title of Bishop of Troy, *i.p.i.*

[4] The archives of Mauritius still contain a copy of the faculties granted to the chaplain in St. Helena to attend to the spiritual needs of the Emperor Napoleon.

Dr. Morris, realizing that he could not possibly give personal attention to the whole of his immense vicariate, applied for help to his brethren at Downside and secured the services of Dom Bernard Ullathorne, whom he named as his Vicar-General for Australia and sent out with full powers to Sydney, where he arrived in February, 1833. The state of affairs he found there, and the appalling need of priests, are described with vivid detail in Dr. Ullathorne's well-known autobiography. Here it is enough to say that he soon became convinced of the absolute necessity for a resident bishop—a letter to his Superior in Mauritius took about five months to be answered—and he besieged the Holy See and the Home Government with memorials on the subject. The facts he revealed made a deep impression, both authorities acted with unusual promptitude, and on June 29, 1834, Dom John Bede Polding, O.S.B., who like Bishop Morris and Dr. Ullathorne was a monk of St. Gregory's, Downside, was consecrated by Bishop Bramston at his private chapel in London, with the title of Hiero-Caesarea, *i.p.i.*, and Vicar Apostolic of New Holland.

This is not the place to enlarge upon the wonderful work achieved by Archbishop Polding and his devoted band of fellow laborers among the luckless population, composed largely of convicts, ex-convicts and their descendants, which then peopled the most neglected portion of the British empire alike from a civil and religious point of view. But it is only just to his memory to say that he ranks among the greatest apostles of the Church in any age, and that his work in the development of the Australian Church places him in a position as unique and noteworthy as that of Archbishop Carroll in America.

In 1842, the beginnings of a hierarchy were established in Australia, Dr. Polding becoming first Archbishop of Sydney and Primate, with two suffragan sees at Hobart Town and Adelaide. Today the lands which formed his original vicariate are ruled by seven Archbishops, with sixteen suffragan Bishops and eleven Vicars Apostolic.

In the case of the Australian hierarchy, however, the connection with Downside was destined to be one of great intimacy and considerable duration. On February 24, 1848, Dom Henry Charles Davis, another Downside monk, was consecrated by Bishop Ullathorne (who had become Vicar Apostolic of the Western District in 1846) as Bishop of Maitland in New South Wales. This prelate, who also acted as assistant to Archbishop Polding, died in 1854 while still quite a young man, and thus the Primate was again left without an assistant. In 1873, however, he obtained the appointment of a coadjutor *cum jure successionis* in the person of Dom Roger Bede Vaughan, O.S.B., the most prominent member of the Downside community at the date in question, then acting as Cathedral Prior of Belmont, near Hereford, who was consecrated on March 19, 1873, by H. E. Cardinal Manning at St. Vincent de Paul's Church, Liverpool, with the title of Archbishop of Nazianzum, *i.p.i.* On Archbishop Polding's death in March, 1877, Dr. Vaughan succeeded him as second Archbishop of Sydney, and he soon made for himself a position of such outstanding authority that the occupant of that see has ever since been regarded by all classes and sects as the first representative of religion in Australia. At his death, in April,

1883, the connection between Downside and the Australian Church came to an end.

A few words must still be said with regard to the English branch of the pedigree given above. A glance at the table will show that from Dr. Poynter the line descends through Bishops Thomas Penswick and John Briggs, both Vicars Apostolic of the Northern District, to Dom William Bernard Ullathorne, O.S.B., the Downside monk mentioned above in connection with Australia, who soon after his return to England was appointed Vicar Apostolic of the Western District, and consecrated on June 21, 1846, at St. Osburg's, Coventry, with the title of Bishop of Hetalonia, *i.p.i.* The career of this distinguished prelate and writer is too well known to need a detailed treatment here. In 1848 he was transferred to the Central District, and on the restoration of the English hierarchy in 1850 became first Bishop of Birmingham. On the death of Cardinal Wiseman in 1865, Bishop Ullathorne was one of those most widely spoken of for the archiepiscopal see of Westminster, and although he was not chosen for that high position, it fell to his lot to consecrate Dr. H. E. Manning, the new Archbishop-elect. The ceremony took place on June 8, 1865, at St. Mary's, Moorfields, London, the assistant prelates being Dr. Turner, Bishop of Salford, and Dr. T. J. Browne, Bishop of Newport and Menevia, who like Dr. Ullathorne was a Downside monk. From this line, through Cardinal Manning and his two successors, Cardinal Vaughan and Cardinal Bourne, all the present English bishops are descended, with one exception.

It will thus be seen that the claim of the English Benedictine Congregation to be the spiritual ancestors of the present episcopal hierarchies in America, Australia and England is a well-founded one, and indeed it is singularly appropriate that this should be so. For not only were the first apostles, who came from Rome to England by command of St. Gregory the Great, both monks and Benedictines, but of the ancient English cathedrals no less than twelve remained in Benedictine hands until the breach with Rome, so that in the past the Benedictine strain was a strong permanent element in the constitution of the English Church. But more than this, while the Reformation saw the monasteries suppressed, the cathedrals and parish churches pillaged and stolen, and the ancient hierarchy brought to an end, the English Benedictine Congregation has survived without a break in its continuity since the coming of St. Augustine in 597 until the present day. In all the annals of the English Church during the dark days of the penal laws, there is probably no event in which the hand of Providence appears more strangely than in the preservation of the aged monk of Westminster, Dom Sigebert Buckley, through a lifetime of persecution and imprisonment, until he could affiliate and graft into the ancient stock the young English monks who had received the habit of St. Benedict in one of the continental Congregations, and thus perpetuate in them and their foundations all the rights and privileges of the ancient English Benedictines. Thus through its Benedictine origin the present English episcopate is knit in with the line of St. Augustine, and with it the vigorous new hierarchies, which have grown up so wonderfully to spread the faith of St. Gregory in lands of which he never dreamed, are united in a common spiritual ancestry, which is itself a striking

testimony to the unity and catholicity of the Church. In Fr. Plowden's epitaph to Bishop Walmesley, written more than 100 years ago, occur the following words, which read today like the utterance of a prophet, and with them this article may close:

Hic situs est
CAROLUS WALMESLEY
e sacra Benedicti Patris familia
Episcopus Ramathensis
cuius auctoritate et constantia
CATHOLICAE FIDEI INTEGRITAS VINDICATA
CATHOLICORUM CONCORDIA PARTA EST

G. ROGER HUDLESTON, O.S.B.,
Downside Abbey, England.

DOCUMENTS

THE JESUIT MISSIONS IN 1773

The Church in the United States will hardly ever again be placed in a position so perilous as that which occurred during the years of the Suppression of the Society of Jesus (1773–1814). When the Society was formally suppressed by Pope Clement XIV, it became the unpleasant duty of Bishop Richard Challoner of the London District to announce this lamentable fact to the members of the Society living in the American Colonies.[1] And the blow which had fallen on that great Religious Congregation was hardest to accept in the midst of the difficulties which surrounded the infant Church of the United States. Fortunately, as the letters which passed between Challoner and the Propaganda show, the Church was grateful towards these valiant sons and allowed them to remain at their post of duty. It was recognized that, if they were not permitted to go on with their apostolic work as seculars, the Missions in the English Colonies would collapse.[2] These Missions, as we can see from the Maps appended to Hughes' *History of the Society of Jesus in North America*, were extensive. The two following documents give us a semi-official list of the congregations or parishes, and of the educational institutions under their care at the time.

I

The first is taken from a *Relation* made by Father John Mattingly, dated September 6, 1773.[3] He tells us that the principal House of the Society was then at Port Tobacco in Charles County, where usually three Jesuits formed the community. The next in order of dignity was the House at New Town in St. Mary's County, which formed a sort of "Collegium," as in the early days of the Missions in England, and from which the Fathers attended the various congregations within a radius of 20 miles and more on Sundays and holydays of obligation. In this way Mass was said once a month in the surrounding districts. The *Relation* goes on to explain how thoroughly the work was done: from early morning until about 11 o'clock confessions were heard, and then Mass was said, Holy Communion given, and at the end of Mass a sermon was preached and points of doctrine explained. All these ministrations were gratuitous and only voluntary offerings were accepted. Among the varied labors of their ministry, the hardest was that of visiting the sick and dying. On account of the distance separating their flock, one from another, long journeys had often to be made. The Fathers themselves took no part in the secular affairs going on around them and were therefore held in high regard by Catholics and non-Catholics. They all felt the need of a bishop for the administration of Confirmation, but they recognized the difficulty of establishing a bishopric in Maryland in view of the fact that the nonconformist element were averse to the presence

[1] Cf. HUGHES, *History of the Society of Jesus in North America*, Text, Vol. i, p. 606.

[2] For a list of the Jesuits on the Missions at this time, cf. TREACY, *Old Catholic Maryland and its early Jesuit Missionaries*, pp. 167-183.

[3] The only Father John Mattingly mentioned by Foley in the *Records of the English Province of the Society of Jesus* (Vol. vii, p. 494), is one born in Maryland, January 25, 1745. He entered the Society in Belgium, September 7, 1766. He died in 1807.

of an Anglican bishop in the community. The Jesuit Missions were fairly well provided for, owing to the excellent care and administration of the property they possessed from the original grants made to them by Calvert. Some of the Fathers resided with private families, as chaplains, and were thus enabled to extend their missionary labors to the surrounding towns. The Catholics at that time in Maryland and Pennsylvania numbered about 20,000. In Maryland there was practically complete freedom of worship. But it was more restrained than in Pennsylvania, where the Church was free.

(*Archivio della S.C. de Prop. Fide—Scritture riferite nei Congressi. America centrale. Dal Canada all'istmo di Panama dal* 1678 *a tutto il* 1775. *Volume I.*)

(*Fol.* 608) Anno 1764 missionarii in Marylandia numerati sunt 17; anno 1771, 23; anno vero currente 20.

Principalis eorum residentia Portobacco vocatur, in provincia, quae dicitur Charlescounty, ubi tres in communitate vivunt.

Secunda residentia Newtown appellatur in provincia Sanctae Mariae ubi pariter tres ordinario simul degunt, unde ad varias capellas, quae "congregationes" dicuntur, 10, 15 vel etiam viginto et amplius milliaribus dissitas, diebus dominicis et festis excurrunt ad functiones suas obeundas; ita ut in qualibet capella semel in mense missa celebretur, sacramenta administrantur, et verbum Dei praedicetur; in principalioribus autem bis vel saepius, pro numero et necessitate fidelium. Ea vero omnia hoc fere ordine procedunt. A summo mane usque ad undecimam horam confessiones accipiunt; deinde missam celebrant, et sacram communionem distribuunt, finita missa concio ad populum habetur, et doctrina christiana explicatur.

Ministeria omnia gratis exercent, ita ut ne dona quidem sponte oblata ullo pacto admittant.

Inter varios ministerii evangelici labores, quos suscipiunt, non exiguus ille est, qui in visitandis infirmis et moribundis consistit. Cum enim non simul in oppidis vel vicis collecti incolae degant, sed separatim et sejunctim quaelibet familia suo in praedio, diu noctuque, aestate et hyeme, ut eorum necessitatibus sublevandis adesse possint, longinquis et molestis itineribus obnoxii semper sint, necesse est.

Vitam ducunt, quantum eorum ministerium patitur, a mundi conversatione remotam; unde exemplum non est ut quis eorum publicis spectaculis, vel aliis profanis hominum coetibus interfuerint. Hinc fit ut in magna veneratione, non solum a catholicis, sed etiam ab haereticis habeantur. Quae omnia cum magnam subjectionem inducant, hominesque a praecipuis huius vitae oblectamentis removeant, qui ad eam missionem destinantur, magnae sint virtutis oportet. Nullus adhuc episcopus eas in partes unquam penetravit, qui beneficium sacramenti confirmationis, in tanto perversionis periculo quam maxime necessarium, fidelibus illis administraret. Hoc vero inde praecipue factum est, quod puritanicae sectae sequaces ibi praevaleant, qiu cum bellum continuum cum ordine episcopali gerant, id effecerunt, ut nullus unquam ecclesiae anglicanae episcopus ibi sedem collocare ausus fuerit. In quo catholici eorum exemplum imitandum sibi putarunt, ne ansam haereticis praeberent in ecclesiam catholicam persecutionem excitandi.

In duabus residentiis seu collegiis supra memoratis, terras et praedia possident sat ampla, quae omnia ad eorum sustentationem necessaria suppeditant. Haec vero ab ipsius coloniae initio tenere coeperunt ex ipsius proprietarii consensu, pernobiles viri Domini Cecilii Calvert Hibernus Paris titulo Baltimore, cui Carolus primus rex Angliae hanc provinciam dono concessit, et a quo religiosi Societatis Jesu ad hanc vineam excolendam fuerunt invitati.

Alias etiam domos in aliis provinciis possident, ubi separatim et longe ab invicem disjuncti habitant, et, ni fallor, terras habent annexas sufficientes ad victum et alia

vitae commoda subministranda. Quidam denique in privatis familiis morantur, ubi capellanorum simul et missionariorum munere fungutur.

Praedia et agri, quorum sunt domini, si debito modo administrarentur, ad majorem missionariorum numerum sustentandum sufficerent: at quoniam ob paucitatem operariorum spiritualium et continuam in rebus ad ministerium evangelicum spectantibus occupationem, animum ad temporalia applicare non vacat saepe accidit ut agri vel male colantur, vel fructus eorum magna ex parte dissipentur.

[*In another hand*] *I cattolici delle due provincie di Marilandia e Pensilvania saranno circa ventimila. L'esercizio della religione nella prima è quasi libero; nella seconda è totalmente libero. Numerus missionariorum in Anglia anno* 1771 *fuit* 137 *ut constat ex catalogo.*

II

The second of these documents, which is to be found in the same volume of the Propaganda Archives, is apparently of a later date than the *Relation* of Father Mattingly. It purports to give a complete catalogue of all the Missions of the Society in the United States.[4] The number of Jesuit Priests was twenty-six at the time. There were twenty-five Scholastics, ten Novices, twenty-five Lay Brothers, with nine Lay Novices—making a total of ninety-five members in the Society. The different congregations are given, with their approximate distances from the central Houses.

(*Archivio della S. C. de Prop. Fide—Scritture riferite nei Congressi. America centrale. Dal Canada all'istmo di Panama dal* 1673 *a tutto il* 1775. *Volume I.*)

(*Fol.* 292) *Catalogus missionum Societatis Jesu in statibus unitis Americae.*

Collegium Georgiopolitanum. Patres 4. Scholastici 7. Frat. 17. Sacerdotes saeculares 1.

Domus studiorum in Washington (civitate). Patres 2. Scholastici 7. Frat. 3.

Novitiatus apud White Marsh. Patres 1. Novitii 9. Frat. 10. Sacerdotes saeculares 1.

In comitatu Principis Georgii.

Missiones quae pertinent ad White-Marsh.

1. Ecclesia in praedio White-Marsh.
2. Annapolis sacellum in domo privata, distat 14 mill.
3. Praedium domini Young in quo conveniunt plurimi catholici, distat 6 mill.
4. Congregatio McGruder. Distat 19 milliar.

Pro his omnibus unus sacerdos saecularis et Pater magister novitiorum.

Missiones in comitatu Principis Georgii quae pertinent ad Sanctum Thomam.

1. Congregatio vulgo Domini Diggs sacellum distat 20 mill.
2. Congregatio Boone's chapel. Distat 25 mill.
3. Congregatio Piscataway. Distat 23 mill.
4. Congregatio Mattawoman.

Missiones in comitatu Caroli quae pertinent etiam ad Sanctum Thomam.

1. Ecclesia in praedio Sancti Thomae.
2. Congregatio Pomfret's Neck 16 mill.
3. Congregatio Cornevallis's Neck 16 mill.
4. Congregatio Cedar's Point. Nulla ibi ecclesia.

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[4] HUGHES, *o. c.*, Documents, Vol. i, part i, pp. 335–38, gives further additions to this catalogue, from a list sent in 1765, by Father Hunter to the Provincial, Father Dennett.

5. Congregatio Chekomcen. Nulla ecclesia, distat 20.
6. Congregatio Newport. Distat 10.
7. Congregatio Cob-Neck. Distat 20.
8. Congregatio Upper-Zachiah. Distat 18.
9. Congregatio Lower-Zachiah. Distat 18.

Pro omnibus his tredecim missionibus sunt tres Patres e Societate, quorum unus est valde infirmus, et unus sacerdos saecularis.

In Comitatu Sanctae Mariae.

1. Ecclesia in praedio Newtown.
2. Congregatio Nostrae Dominae vulgo Meddley Neck. Distat 12.
3. Congregatio Sancti Joannis. Distat 12.
4. Congregatio S. Aloysii. Distat 6.
5. Congregatio S. Josephi. Distat 12.
6. Congregatio SS. Cordis. Distat 12.
7. Congregatio parva trans flumen Patuxent. Distat 20.

Pro his 7 unus Pater e Societate Jesu, sed propter infirmitatem nunquam praedicat, et duo saeculares sacerdotes.

Missiones in comitatu Sanctae Mariae quae pertinent ad praedium Sancti Ignatii.

1. Ecclesia in praedio.
2. Congregatio Sancti Nicolai. Distat 17.
3. Congregatio Domini Smith. Distat 12.

Duo Patres e Societate et unus Frater coadjutor.

In Marylandia.

1. In civitate Frederick-town ecclesia et domus cum praedio parvo.
2. Ecclesia in Carroll's Manor. Distans 17 mill.

Unus Pater e Societate.

In littore orientali vulgo Eastern Shore.

1. Ecclesia in praedio Bohemia.
2. Ecclesia S. Josephi.

Unus Pater et frater coadjutor e Societate et unus sacerdos saecularis.

In Pennsylvania.

1. In civitate Philadelphiae, ecclesia S. Josephi et domus, unus saecularis.
2. Ecclesia in praedio Cochenhoben [Goshenhoppen]. Unus e Societate.
3. In civitate Lancaster. Duo sacerdotes saeculares.
4. In civitate Elizabeth, quae distat a residentia Lanc. 30 mill.
5. Mount Libanon, 20 mill.
6. Harrisbourg (oppidum). 35 mill.
7. Sunbury. 25 mill.
8. Chester County. 15 mill.
9. Little Britain. 18 mill.

Duo sacerdotes saeculares.

Conewago etiam in Pensylvania.

1. Ecclesia in praedio.
2. Carlisle ecclesia et domus (civitas est) distat 30.
3. In civitate York ecclesia distat 22.
4. In oppido Littlestown, distat 6.
5. Brand sacellum, distat 9.
6. South Mountains, distat 150.

Duo Patres Societatis. Unus vero senex et infirmus, ut nunquam exire potest, audit tamen confessiones.

Numerus sociorum in tota missione Americana:

Sacerdotes 26.
Saeculares sacerdotes in nostris missionibus sunt septem.
Scholastici 25.
Nov. scholastici 10.
Coadjutores 25.
Nov. coadjutores 9.
(Somma) 95.

BOOK REVIEWS

Reminiscences of Early Utah. By R. N. Daskin, formerly Chief Justice of the Supreme Court of Utah. Salt Lake City, Utah: Shepard Book Company, 1914. Pp. 252.

This book deals not with the beginnings of Mormonism, but with its pioneer annals in the State of Deseret. Instead of narrating facts, Judge Daskin communicates his message in a succession of excerpts. As if in court arguing the case of a client, he offers proofs of every statement. In our judgment this was hardly necessary. We do not look for figs from thistles, and from the Latter-day Saints for only those iniquities whose seeds were sown in the fertile soil of Nauvoo. Neither history nor romance tells a tale more interesting nor, in a manner, more instructive than the story of Mormonism. In its prophet may be perceived proofs of descent from Lucy Mack, an amateur fortune-teller, and Joseph Smith, popularly called a "water-witch," and said to have had a connection with counterfeiters. Perhaps his fears forced him to turn state's evidence, thereby escaping the penitentiary. Not much of the spiritual was to be looked for in that family. If anything were missed in their community, everyone at once thought of the Smiths. However, the inconstant goddess had in store for them other things besides portable chickens, or sheep, or pigs. They were destined to behold many of the attractions seen in the flesh by the Pilgrim in vanity fair.

For the prophet first came an apprenticeship in deception. This was the era of well-finding, legitimate enough, of gold-digging, and of blessing crops, to be followed by the *gold bible* with its new hieroglyphics, translated with the assistance of *Urim* and *Thummim* and the pen of Martin Harris or Oliver Cowdrey. Though claiming Divine inspiration, at that stage the mysteries of penmanship appear to have been beyond the understanding of the Prophet. But Cowdrey could write and so could Rigdon. Joseph could *draw* his name.

The organization of their church at Fayette, Seneca County, New York, we can see in fancy, Cowdrey baptizing Joseph and the Prophet returning the courtesy. Joseph Senior, with all

his family and his son-in-law Knight, made up the little congregation. As the Smiths were known in their locality, no converts rewarded their efforts; hence their removal to Kirtland, Ohio, where Mormonism began to be known. At Kirtland in a public disputation was vanquished, perhaps by collusion, Sidney Rigdon, who with many of his Baptist congregation went over to Mormonism. The lowering clouds began to break and there came, so it was declared, voices from the skies. Then was received the gift of tongues which easily translated, without a knowledge of declensions or conjugations, the speech of the Cherokee or the inscriptions on a mummy-wrapping. It was in those hopeful days that Joseph walked and talked, as he declared, with God. Then it was that he learned to cure the lame and to raise the dead to life. In public the prophet walked upon the water, and got wet. Nevertheless his communistic society grew. The celestial visitors, it appears, taught Joseph no banking, and thereby hangs a tale. As happened in other parts of the Union, the panic of 1837 touched Kirtland. The sheriff, like a dreadful angel, set out to execute the law; the apostles, unpursued, fled fast and far. There is not space to follow the Mormon flight to Zion or to Far West, and we can barely allude to their expulsion from the State of Missouri and the recrossing of the Mississippi to Nauvoo. The Missourians gave thanks for that relief, but they dreamt not of the Mountain Meadows. That tragedy was hidden in the future.

In the meantime Mormonism grew apace; Whigs and Democrats were fighting for the political control of Illinois, and the wanderers were unmolested. They had votes, and in the eyes of statesmen were sanctified thereby. In the meridian of their prosperity Joseph journeyed to Washington, and saw that it was fair. The White House, with its lawns and fountains, seemed a vision of beauty. Even when once more he beheld the majesty of the Mississippi, the memory of the Executive Mansion did not fade. Accordingly, in the summer of 1844, he announced himself as a candidate for the high office of President of the United States. The tide was at flood. It was then, to use the Scriptural phrase, that prosperity discovered the vices of the Prophet. Up to that moment polygamy was no part of Mormonism. As far as can now be known, it was in that smiling season that Joseph began quietly to talk of chartered sisters, Cyprian saints, and spiritual

wives, and, what shortened his days, attempted to practise his new principles. Those followers who had preserved some traces of morality seceded from the Church of Jesus Christ and the Latter-day Saints and began the publication of the *Nauvoo Expositor*. Its printed affidavits revealed the true character of the Prophet who aspired to be President. The press of the *Expositor* was promptly destroyed, and the blunder justified the interference of the government of Illinois, which sent an armed force from Carthage. The Prophet was lodged in the jail of that town, where with his brother Hyrum he was murdered. But the Gentiles of Illinois did not put Smith to death for the destruction of a printing press. Many a horse, hitherto loyal, had left his owner for a sojourn in Nauvoo. Counterfeit money, freely circulating amongst them, was ascribed to the skill of Mormon engravers. As we have seen, the father of the Prophet was not uninstructed in that midnight art. Other grievances were cherished by the patient and tolerant people of Illinois.

Rigdon, the intellectual founder of Mormonism, expected to succeed Smith and keep the flock together, but he was thrust aside by Brigham Young. For some reason Judge Daskin has given to the new leader the place of prominence. In the frontispiece we see Brigham Young unmistakably stamped with the signs of craft and concupiscence.

The exodus from Nauvoo and the toilsome journey across the plains and over the mountains to Salt Lake are the chief events in Mormon history between 1844 and 1847. In the heart of the mountains they began the State of Deseret. At the expense of the 'forty-niners and the gold-hunters that followed, as well as by their own industry, the Mormons prospered. As memory shapes this strange story it seems that Young had not in 1844 attracted the Divine notice. The revelation concerning polygamy, therefore, was made to Joseph, as his successor afterward declared in the temple at Salt Lake City. To him also had come prosperity and to him it was given to proclaim polygamy.

In student days we were assigned as college tasks the reading of certain plays with highly seasoned plots, dramas of the species happily described as the Tragedy of Blood. There were pistols, and daggers, and murderers disguised; there were masques, and poisoned saddles, and poisoned helmets; there were specimens of shipwrecked human nature, diseased and guilty. All these we

believed to be merely creations of a poet's fancy or a licentious imagination, and seasoned to please the pampered Elizabethan taste. But Judge Daskin shows us after the middle of the nineteenth century the Danites, an organized and protected band of Mormon murderers; the cowardly assassination of the friend of the outcast, and the ghastly mutilation of the dead. Oftentimes, on the winking of authority, men were shot from ambush and then, to make their deaths secure, had their throats cut. Murdering by ones and by twos seemed ineffectual and inglorious. In 1857 came the hideous tragedy at the Mountain Meadows, where the Mormons butchered 130 travelers peacefully journeying to the coast. From Missouri the Mormons had once been driven out, and in Arkansas one of their over-gallant missionaries had been killed by an injured husband. The travelers included men, and women, and children from those inhospitable States. In Mormon memory the past was kept alive by the covenants of the Endowment House, passions were aroused by recent harangues, and by those who sat in high places the massacre of the emigrants decreed. Years afterward might be seen fragments of dress, and of women's hair, and the skeletons of infants. With his nails, the wolf, that's foe to man, had dug up many a corpse that had been hastily buried.

The shame of Mormonism was not the tragedy enacted at the Mountain Meadows. The acts of Congress and the measures proposed for its consideration point to something worse than polygamy, to something worse than even plural marriage. As was to have been expected from the teachings of the Prophet and his successor, polygamy culminated in incest. In her boundless generosity America has welcomed the oppressed of every land, she has succored the pariah and comforted the outcast. Of course she has not intended to forget, and shall not forget, her own. With all sorts of memorials she has honored the heroes of her wars. But she has had other chivalrous sons besides her warriors. Doubtless the explorers and the frontiersmen were possessed of courage, and their exploits are not forgotten. But, in a sense, more brave than soldier, seaman or pioneer were those lonely dwellers in the vacant woods, not banded together for protection or for fight, but attending steadily to the cares of the day and implicitly trusting in the majesty and the power of the law, seeking in courts the vindication of their rights, and in

the name of justice challenging wealth and station. Those Gentile citizens should not remain unhonored who have turned the light of civilization upon the darkest place in our land.

Without having read, probably without having heard of Milton, Brigham Young was a believer in the sentiment of *Comus* that "'Tis only daylight that makes sin." In the Endowment House the curtains were down. Yet Utah's hills and woods have reported its sealings and its revels. A little while and its orgies will be ended. Judge Daskin's book is an excellent supplement to the works of Kennedy, of Bancroft, and of Linn.

Cartas y otros Documentos de Hernán Cortés novisimamente descubiertos en el Archivo General de Indias de la Ciudad de Sevilla. By P. Mariano Cuevas, S. J. Sevilla; Imprente de F. Diaz y Comp., 1915. Pp. vii+356.

The Discovery and Conquest of America form one of the most thrilling episodes in the history of the world. When Columbus sighted the West Indies for the first time, he inaugurated a period of adventure which was not only to be the chief characteristic of the fifteenth and sixteenth centuries but also one which would far outshine the Crusades in glory and in the extent of their endeavor. No race found their objective ideals of all that is high and noble and chivalrous more clearly defined in the Conquest than did the Spaniards of Charles V's reign and of that of his son, Philip II. Dreams of a Spanish empire which would outrival that of the Caesars filled the brooding spirit of the nation, and every man with the rich red blood of Spain in his heart felt the awakening of the great enterprise of conquest across the seas. Among these numerous adventurous dreamers who flocked to the New World was one whose name was to outshine all the rest—the conqueror of the wondrous empire of the Aztecs, Don Hernán Cortés. The story of the great conqueror's life is too well known to need recapitulation. When he was born in 1485—that historic year of the Bosworth Field, the Christian world was aglow with both the good and the bad of the Revival of Learning. Spain was not the last among the nations of Europe to catch the spirit of its larger visioning, and high above all the literary triumphs of the day was hung, as a trophy of man's grandeur, the daring courage which had led one of Italy's

sons under the banner of Spain to open to man's craving desire far broader fields of activity. It was hard in those days to keep the young men—boys they were in reality, boys of fourteen like Cortés himself—at their desks in the universities; and Salamanca was too near to Palos and too near to the Mother City of the Western world, Seville, for them to sit quietly under their masters, when deeds greater than any dreamed of in the Middle Ages remained to be done across the Atlantic. Cortés felt this wanderlust in the air of Spain, and at nineteen he was on his way to Hispañola. From this year, 1504, to the end of the Conquest twenty years later, his life was cast in an heroic mould, and he emerged one of Nature's best offerings to the throng of Immortals whose names are lisped in the schools today by children who dream dreams as they did, and who see in their triumphs incentives to build castles of desire with firmer foundations than the airy clouds of Spain. The principal work of Cortés is undoubtedly the Conquest of Mexico. The story of that achievement has occupied some of the ablest pens ever put to history—Diaz, Gómara, Herrera, Solis, Robertson, Lorrenzana, Navarrete, and Prescott. One wonders whether anything remained to be said of their hero. And yet Don Pascual de Gayangos, in his *Cartes y Relaciones de Hernán Cortés* (Paris, 1866), asserted that the Spanish Archives still contained many documents relative to the illustrious Conquistador which had not yet been published. George Folsom published at London, in 1853, his well-known work: *The Dispatches of Hernando Cortes, the Conqueror of Mexico, addressed to the Emperor Charles V. Written during the Conquest and containing a narrative of its events. Now first translated into English from the original Spanish.* There were also many other documents published in such Collections as those of Icazbalceta, Navarrete, and Polavieja, and in the series *Colleción de documentos ineditos,* which were taken for the most part from the Royal Archives at Madrid; but it was for a son of Mexico herself, Father Mariano Cuevas, S.J., whose first publication, entitled *Documentos ineditos del siglo XVI para la Historia de Mexico* (Mexico, 1914), brought him to the notice of scholars all over Europe and America, to discover some forty new documents in that *riquisimo mar,* the Archivo General de Indias of Seville, which throw a flood of new light upon the life and activities of Cortés from 1520 to 1546. The volume is edited

well and shows evident signs of the methods taught by Alfred Cauchie at the University of Louvain, where Father Cuevas finished his historical training. In a valuable series of Appendices, there is published for the first time the *Relacion descriptiva del Valle de Oaxaca*, by Bartholomew de Zarate, written in 1544. Copious explanatory notes follow the documents; and the value of these is augmented by biographical notes of the principal personages mentioned in this splendid Collection. The fortunate discovery of these documents will place all future Mexican historical scholars under deep obligation to their compatriot. Cortés can be seen in these letters in even a better light than recent research has placed him. It is the reverent and loving son, the kind father, the affectionate friend, the loyal vassal of his king, and the staunch Christian heart of the man which appear on every page. It is the humble Catholic who exclaims, in the midst of the persecutions his enemies have brought upon him: "Per todo doy gracias á Dios que quiere pagarse en esto de muchas ofensas que yo le he hecho. El tenga por bien que sea así para esta cuenta." Nobility of purpose, lofty ideals, unswerving rectitude—these are the echoes from these living pages of the past, and they tell us more than we ever knew before of the man and soldier who wrote to his king that it would be better—but let us have the force of it in his own words—"y sera mejor perder la hacienda que el ánima!"

The Life of Lord Strathcona and Mount Royal, G.C.M.G., G.C.V.O. By Beckles Willson, author of "The Great Fur Company," etc. Boston and New York: Houghton Mifflin Co., 1916. 2 vols. Pp. xiii+427, 446.

Few men, Imperial or Canadian, have figured more prominently on the stage of Canadian life and have played such a rounded and successful rôle as the subject of these two volumes, Donald A. Smith (Lord Strathcona and Mount Royal). Of him it may indeed be said, in the words of Tennyson, that throughout his long life of fourscore years and fourteen, "he grasped the skirts of happy Chance" and fought with, and not against, his stars. From his humble birth in 1820, in the quaint little Scottish town of Forres, mentioned in Shakespeare's tragedy of *Macbeth*, until Donald A. Smith laid down the burden of life

as Canadian High Commissioner in London, ninety-four years later, his life unfolded activities of supreme worth and achievement.

Mr. Beckles Willson, Lord Strathcona's biographer, has followed these activities closely and sympathetically. Perhaps what is most valuable in this biographical study is the frank revelation which the author gives us of Donald A. Smith's character when subjected to the trying crises in his life and career. It was not always happy Chance with Donald A. Smith. He was ever able to take Occasion by the hand and whisper words of wisdom in her ear. The same indomitable pluck, good judgment, and faithfulness marked his life work, whether as Hudson's Bay Factor in bleak Labrador, as representative pacificator of the Canadian Government at Fort Garry during the Riel troublous times in 1870, or as Canadian High Commissioner in London.

Touching the Canadian Northwest trouble of 1870, known as the "half-breed uprising," Mr. Willson says: "Although the Manitoba half-breeds were in a sulky, suspicious humor, threatening trouble, nothing was done to placate them or even to consider their susceptibilities. A surveyor named Snow, with his staff, had already gone forward, under McDougall's orders, to survey a route recommended by the engineer, S. J. Dawson, notwithstanding the fact that Canada had as yet no legal right or title in the Territory." It was during his mission from the Canadian Government in 1870, to pacify the half-breeds of the Canadian Northwest, that Donald A. Smith met, for the first time, the late James Jerome Hill, of St. Paul, Minn.

One of the most interesting chapters in Mr. Willson's biography deals with Sir John A. Macdonald and the "Pacific Scandal." This occurred in 1873. Donald A. Smith was then the representative in the Canadian Parliament for Selkirk, Manitoba, and broke with Sir John A. Macdonald on this question.

It is to be regretted that Mr. Willson, in discussing the character and provisions of the Remedial Bill proposed by the Canadian Parliament for the relief of the Catholic minority in Manitoba in 1896, is led to make the following misstatement: "In other words, that would happen in Manitoba, which has since happened in the Province of Quebec, with regard to Protestant

schools. The religious majority would inevitably crush the minority out of existence." Mr. Willson must know that this is far from the truth. The Protestant minority of Quebec are conceded every right both as to their primary and secondary schools, and there is no "crushing" whatever done. It were well indeed if the Catholic minority of Ontario were permitted to enjoy the same rights.

Mr. Willson's biography of Lord Strathcona is, in the main, judicial and honest. He orders his facts well and his style is both clear and graphic. He has given us an excellent Life of one of the greatest of Imperial Canadians.

A Retrospect: Three Score Years and Ten, Sisters, Servants of the Immaculate Heart of Mary. By a Member of the Congregation. New York: Benziger Bros., 1916. Pp. 190.

For seventy years the Catholic Church in the United States has been blessed in this Community of teaching Sisters who have done their work in the parochial schools unobtrusively and successfully. Like so many other wonderful things the old world has given to America, the conception of this Community came from a son of Catholic Belgium. Father Louis Florent Gilet, their Founder, was born in Antwerp, January 12, 1813. His family was one of affluence in that rich city of Flemish burghers, and it numbered among its members St. John Berchmans of the neighboring city of Diest. The young Gilet studied at Liége and Louvain, and then joined the Redemptorists at St. Trond, in which city so many young Americans sent over to Belgium in the 'sixties and 'seventies studied. He was ordained to the priesthood in 1838, and in 1842 was sent to America, where he speedily became Superior of the Missions in Michigan.

Father Gilet selected the town of Monroe as the best place to establish the central house of these Redemptorist Missions. In 1844 he determined to establish a Community of religious teachers in Monroe, and the first one to enter the old log-house he had chosen as a Convent was Sister Celestine (Teresa Renauld), of Grosse Pointe. Two new candidates from Baltimore arrived and, before a year had passed, the little Community consisted of four nuns, one of them a sister of the Mayor of Monroe, with Sister Teresa Maxis as Superioress. Fifty years

afterwards, writing from the Royal Abbey of Notre Dame, Hautecombe, Savoy, Father Gilet speaks of himself at the time of the foundation: "In truth, your Founder—for the work was commenced by me—what was he? A young priest, full of zeal for the truth, but without experience in God's ways; without resources. However, notwithstanding such a feeble instrument, what constitutes your glory is the fact that by a continual correspondence with grace and your perseverance in the midst of difficulties, I might say hourly sacrifices, you are elevated to the eminence which you hold today, and which has made of your Community one of the brightest ornaments of the Church in the United States."

After being Superior of the Redemptorists at Monroe for four years, Father Gilet was recalled to Baltimore in 1847, and later returned to Europe, where, after a short time, he was sent to South America as a missionary. The call to a life of contemplation seems to have abided with him from his ordination, and in 1851 Father Gilet joined the Cistercians at Avignon, and died at Hautecombe, Savoy, November 14, 1892. The Community had first been named by Father Gilet, "Sisters of Providence," but at the suggestion of his successor, Father Smulders, C.SS.R., they were placed under the special patronage of the Immaculate Conception, and so were named henceforth "Sister Servants of the Immaculate Heart of Mary." The primary object of the members of this now widespread Congregation is to assure their own sanctification by seclusion from the world and by the practice of religious observances. The secondary object is the education of youth, the care of orphans and of destitute children.

Father Gilet laid the foundation of the Immaculate Heart Sisters, as they are popularly called, upon the Rule which St. Alphonsus bequeathed to his own Congregation—the Rule which emphasizes charity, humility and simplicity as its own particular virtues to be acquired; and all who know the Sisters know how wonderfully that spirit has been perpetuated during the past three-quarters of a century.

On January 15, 1846, they opened their first parochial school—in Detroit, and the next morning, Father Gilet and the nuns were delighted to find the two schoolrooms in the old log-house they had acquired filled with eager, happy children. During the first

eight years of its existence (1845–53), the Community received but two Sisters in addition to the four original members, but from 1853 onwards vocations began to flow into their Convent. Under the gentle guidance of the Redemptorists, among whom was the saintly Father Poilvache, whose "cause" for beatification is being favorably advanced in Rome, the Sisters began schools in the different parishes around Monroe. Difficulties of every sort surrounded them in their work, notably the lack of spiritual direction in 1855–57, when the Redemptorists were all recalled to Baltimore and the Diocese of Michigan suffered from lack of priests; but nobly they battled on against odds which would have been the death of any society built with human hands, and after 1857 their works began to spread, not only in Michigan but in the East. Their first convent outside of Michigan was that at Silver Lake, Susquehanna County, Pa., in 1858. Later foundations were made at Reading, and later at West Chester, now the Mother House of the Sisters in the Archdiocese of Philadelphia. In 1871 a Mother House and Novitiate were established at Scranton, Pa. The entire Order has reached nearly 1,600 Professed Sisters, and it has 50,000 pupils enrolled in its various schools.

Two persons deserve special commendation for this valuable addition to the literature of American Catholic history—the writer and the publisher. The writer—anonymous—has presented us of this later day with a vivid picture of the history of the Congregation, and has described that story with skill, charm, and exceptional modesty. Written in a style far superior to most books of this kind, and keeping the lofty ideals of the Community ever before the reader's eyes, this *Retrospect* is something more than a historical account; it is a spiritual book wherein all can read the mysterious designs of God in His Church in America. There is a consolation about the success which has followed this remarkable body of women; and with such servants at her command, Mother Church need not fear for the future of her schools in the country. The publisher, too, has expended no little skill in making the work artistic; and in this, also, there is a marked divergence from the usual style employed. Every pupil of the Sister Servants of the Immaculate Heart ought to possess a copy of this book.

Filibusters and Financiers, The Story of William Walker and His Associates. By William O. Scroggs, Ph.D., Professor of Economics and Sociology in the Louisiana State University. New York: The Macmillan Co., 1916. Pp. 408.

Prof. Scroggs feels that history has not treated his hero fairly and so he devotes himself in this book with a fair measure of success to making good the defect. Walker's filibustering activities fell in a period when the idea of the "manifest destiny" of America was abroad. For half a century the American people "had been taking the land next to theirs in whatever way seemed most convenient. Louisiana they bought; West Florida and Texas they got mainly by filibustering; and California they got by conquest. The moral distinction between public and private pillage of the territory of a weaker nation was but vaguely drawn. All that was required of the filibuster was success. If he succeeded he was a hero and a patriot; if he failed he was a reprobate." And so when Walker, trusting in the word of honor of the British officer to whom he surrendered, was given over to a Honduran firing squad, he lost his claim to the respect of Americans. Shortly after Walker's death Buchanan in his annual message to Congress congratulated the country "upon the public sentiment which now exists against the crime of setting on foot military expeditions within the limits of the United States, to proceed from thence and make war upon the people of unoffending states with whom we are at peace."

The author makes it clear that the view that Walker's conduct was motivated by a desire to gain land in Central America for slavery purposes is entirely inadequate. The causes which sent Walker a-filibustering were much more complex. In fact in the earlier years of his career Walker was under anti-slavery influence, and when he finally seemed to be friendly with the pro-slavery people he was not really contemplating the annexation of Nicaragua to the United States at all.

The thread of high finance that runs through the book goes far to explain Walker's failure. When gold was discovered in California, a more satisfactory route than around Cape Horn or across the plains was sought. The routes through Nicaragua and across the Isthmus of Panama presented themselves with a considerable advantage in favor of the Nicaragua route.

Steamers were placed on the San Juan River and Lake Nicaragua, leaving only twelve miles of the trans-isthmian journey to be made by land. The Transit Company which had charge of the steamers was much inconvenienced by the instability of the local government, and when it found Walker able to control the route which it used, it was glad to enter into negotiations with him. Cornelius Vanderbilt was the first president of the Transit Company, but he had resigned the office to make a tour of Europe. During his absence his successors in the control of the company occasioned him considerable losses through their campaign of frenzied finance with the stock of the company on the New York stock exchange, and by destroying the property of the company when they furnished Walker with gold and recruits and received in return for themselves the concession which had formerly belonged to their company. Upon his return Vanderbilt swore revenge for their treachery. "I won't sue you," he said, "for the law is too slow. I will ruin you." Unfortunately for the filibuster, Vanderbilt proved himself the stronger party in the contest of intrigue and diplomacy which the American financiers waged in Central America. If he had been on Vanderbilt's side instead of opposed to him, Walker would probably have made good his position in Nicaragua and might have brought about its annexation to the United States.

To any one looking for a precedent to our own practice of waging war not upon a nation but upon an individual, the history of Walker's adventures furnishes a case in point. President Mora of Costa Rica in 1856 invaded Nicaragua for the purpose of waging war against the filibusters and threatened death against all who were taken with arms in their hands. This threat made the Americans fight all the more fiercely. But in his invasion the next year he scattered printed proclamations promising protection and a free passport home to all who should desert Walker. He was now making war not on all filibusters but on Walker alone.

Altogether the story of Walker as told by Prof. Scroggs is an entertaining even though a complicated one. Unfortunately the entangling of the threads of the story is to be laid to a certain extent to the charge of the author.

A History of the National Capital. By Wilhelmus Bogart Bryan. Vol. ii. 1815–1878. New York: The Macmillan Co., 1916. Pp. 707.

Much information of historical interest is packed into this volume and while there may be some doubt as to the wisdom exercised in the arrangement of the material, the ample index will usually assist the reader in finding what he is looking for. As an illustration of the variety of the matter handled may be cited, Chapter III which bears the heading "Proposed Inaugural Change." After a discussion of the proposal to have the oath of office administered to the President on Monday, the fifth of March, and an account of the inaugural program the remainder of the chapter is given over to the following subjects: Hotels and Hotel Business, Preliminary to the Peggy O'Neale Affair, Preference Shown for Boarding-House Life, The City a National Interest, Lack of a Water Supply System, Increase in Number of Government Clerks, Two New Department Buildings, Department Hours and Able Men in Clerical Positions. The book is full of numberless interestingly narrated details, concerning sculpture and taxation, sanitation and duelling, slavery and canals and railroads, schools and orphan asylums, newspapers and hospitals, public debt and politics.

An episode in the history of Washington which will present a familiar appearance to readers of this magazine is that of the Know Nothing administration of the city government from 1854 to 1856. Early in 1854, the Know Nothing fever had broken out to such an extent that a gang of men went to the Washington monument in the middle of the night, shut the watchman in his watchbox and removed from a shed where it was stored a block of marble which had been presented by the Pope to be placed in the Monument. The marble was broken into pieces and thrown into the river. Later in the year, when the Know Nothings were successful at the polls, they followed the political usage of the day in making a clean sweep of the municipal offices. They went farther than was customary in this regard, however, for they changed a majority of the members of the school board in order to get in control. Somewhat later they made a raid on the Washington Monument Society through the device of buying up a considerable number of dollar memberships in the society and calling an irregular and unauthorized

meeting of the society at which Know Nothings were in the majority. A new board of managers was elected and the dispossessed board protested in vain against the irregularity. In the election of 1856, Democrats, Free Soilers and Republicans united against the Know Nothings and elected their mayor by a majority of thirteen out of a total vote of 5,841. The city council, however, remained in the hands of the Know Nothings. The next year a city election was being held to fill certain offices, when fourteen plug-uglies from Baltimore followed by the disorderly element from Washington took control of one of the polling places and refused to permit the anti-Know Nothings to vote. There was no militia organization and the mayor of the city called upon the President for soldiers. A hundred and ten soldiers were sent to the polling place and the demand was made that the polls be opened. The Know Nothing crowd answered by throwing stones at the soldiers and firing pistol shots. Thereupon the soldiers were ordered to fire and seven men in the crowd were killed and twenty-one were wounded. In the election the anti-Know Nothing ticket was successful.

The author has drawn his materials copiously from contemporary newspapers and government reports and presents them in an entertaining, gossipy style which prevents the multitude of details with which every page abounds from depressing the reader.

The Swedes in America, 1638–1900. By Amandus Johnson, University of Pennsylvania. Philadelphia: The Lenapé Press, 1914. Vol. i. Pp. 391.

This volume, we are informed in the preface, was prepared to meet the demand for a popular edition of the author's "The Swedish Settlements on the Delaware," of which it is an abridgment. Vol. i has the sub-title "The Swedes on the Delaware" and covers the period 1638–1664.

The first three chapters give the European background to Swedish settlement in America. They treat of the political and social conditions in Sweden and give an account of the place of Sweden in the Europe of the seventeenth century. Naturally an important place in the story is assigned to the Dutch enterprisers who were the principal actors in the establishment of the Swedish colony. Following an account of the social and economic

life in the colony of New Sweden, much space is given to the petty quarrels between the Dutch and Swedes in America in which there is a great deal of talk of guns and drums but no bloodshed. This part of the story might be summarized as follows: When the Swedish governor learned of the weakness of the Dutch Fort Casimir which had been erected on Swedish territory he demanded its surrender. While the Dutch commander was attempting to secure a delay Swedish soldiers entered the poorly guarded gates of the fort. "When the Hollanders wanted to use their guns, they were told to put them down again, and thus the Swedes took possession of Fort Casimir without hostility." The fort at the time of its surrender was garrisoned by nine soldiers, and armed with thirteen cannon; but there was no powder and the muskets were with the gunsmith. After many threats, Governor Stuyvesant finally undertook the recapture of the fort and the conquest of the Swedish colony. The Swedish commander exhorted his men to make all possible resistance, but many of the latter succeeded in deserting to the Dutch forces. One of the deserters was shot in the leg by a Swedish officer as he made his escape, and later died of the wound. This was the only casualty of the war. The fort was given up and soon afterward the Dutch governor laid siege to the Swedish Fort Christina, and after a wordy contest, the Swedes decided to surrender. According to a secret and separate article, the Swedish governor was to be landed in either England or France and advanced the sum of 800 pounds Flanders. It appears that he did not see fit to return to Sweden, and it is probable that both governors considered the agreement good business.

Although in places there are enlivening bits of description and good and unique illustrations, the narrative on the whole moves with much tedium. The author has difficulty with the English idiom, and the proofreading is not always careful.

Americanism: What It Is. By David Jayne Hill, LL.D. New York: D. Appleton and Co., 1916. Pp. xv+280.

What is the most characteristic factor of the American spirit? What is it which exactly places a stamp on a man and calls him American? Who is an American? What change is necessary to develop a foreigner into an American citizen? These and

similar questions Mr. David Jayne Hill, one of the most prominent Americans of the day, endeavors to answer. He admits at the outset that the question can only be answered by a process of exclusion. Americanism, he says, is not a matter of race. From the colonizing days, our country has been populated by peoples of widely separated races. Some of these racial distinctions may be swallowed up in the melting pot, while others endure just as strongly as in the Old World, and indeed are, in some cases, intensified. But "there is no definable ethnic type that is exclusively entitled to be called American." If racial distinctions fail, so also do geographical distinctions. Differences exist in each section of the country, and yet "there is nothing in all these variations that justifies a denial of Americanism to any of them." What, then, is Americanism? It is easier to say what it is not, easier to demonstrate its contrast to what may be called Europeanism. In the first place, the American spirit was born in the cradle of revolt against a great part of what Europe still holds sacred. But it is not merely a negative force. "It starts with the idea that the human individual has an intrinsic value. It holds that he has an inherent right to bring to fruition all his native powers, and to enjoy the fruits of his efforts. His real value lies not in what he has, but in what he is and may become; and he may become anything his capacities and his achievements may enable him to be." Is, then, America merely the Land of Opportunity for the individual? Is it merely the development of self at the expense of society? Is real Americanism a form of Egoism? Mr. Hill answers these obvious conclusions to his method of definition by elimination, and his little volume is a stirring appeal to us all to recognize in the very essence of Americanism—respect for the rights of others.

When the crisis came in American constitutional development and when the shot at Fort Sumter aroused the nation to the problem whether the Federal Constitution had produced a nation or only a Confederation, our country had had a full century to test the virility of its fundamental law of voluntary submission to self-imposed laws, which marked several radical departures from the general usage of the mother-countries. Dr. Hill asserts that probably the most salient of these differences was the change in matters of religion, and that it is to America that belongs the glory of having founded the first modern State which was

really tolerant, based on the principle of taking the control of religious matters entirely out of the hands of civil government. If this is true, then the chief clause of the Federal Constitution is that concerning the establishment of religion. Apart from this distinctive element is the more fundamental one of opposition to every form of arbitrary power in the land.

"It is necessary," says the author, "in the life of every nation that from time to time it be called upon to reflect upon the principles that underlie its existence. The present generation until now has been confronted with no great national crisis that has called for such reflection. The shock that has been given to the party system of government in the United States may prove to be such a crisis. We have suddenly been brought face to face with the question: What is our political future to be? It is for the reason and the conscience of the people to answer, but it remains to be determined on what lines the answer is to be given." Dr. Hill outlines that answer in his usually clear style, and tells us that if the nation is to be saved from the ultimate collapse of its constitutionalism, it must be done by the firm determination on the part of the people that arbitrary power in every form must be renounced. The people must rally around "the one rock of salvation—the rights of the individual citizen as guaranteed by the Constitution." Taking up one by one the better known objections to the Federal Constitution, particularly that of its being framed by and in the interests of a property-possessing class, Dr. Hill gives them a calm and helpful diagnosis, which places the cause of whatever interest there is in the country at the doors of those who have not yet caught the truest spirit at American idealism.

Other problems dealt with in this estimable work are: Tests of American Democracy; Americanism and World Politics; the Duty of National Defense; and New Perils for Americanism. Its pages are filled with thought pregnant of the present hour of world-conflict. The strong, sturdy sense of our position, both nationally and internationally, is emphasized in a way that he who runs may read. And the net value of this excellent study is that America and Americans are facing a crisis which may prove to be their opportunity for a glorious future or for a disintegration of the basic ideals upon which the Fathers of the Constitution framed this mighty nation.

The Founding of Spanish California. The Northwestward Expansion of New Spain, 1687–1783. By Charles Edward Chapman, Ph.D., Assistant Professor of History in the University of California. New York: The Macmillan Co., 1916. Pp. xxxii+485. Illustrated.

This volume is largely the result of the author's researches in the *Archivo General de Indies* of Seville, Spain, while Traveling Fellow in Pacific Coast History under the patronage of the Native Sons of the Golden West. It is the first to be completed in a series of studies in Pacific coast history gathered from original sources under the inspiration of Prof. H. Morse Stephens, who also has written a general introduction published in this volume. It is Prof. Chapman's thesis that the subsequent acquisition of American frontage on the Pacific was largely made possible by Spanish colonization in the Californias during the period of which he writes. He holds that it was inevitable that Spain should lose these possessions, for they could only be maintained under normal conditions by the government having a base of supplies near at hand and an overland means of communication with it. Had not Spain been able to hold this territory until after the American Revolutionary war, the contest for its possession would have doubtless been decided among the English, French and Russians, each of whom had been steadily pressing forward in this region. But the heroic efforts of the Spanish colonizers in occupying *Alta California* in 1769, and the founding of San Francisco in 1776, "enabled the land to be held temporarily by Spain and Mexico until the American movement acquired the impetus that carried it to the Pacific coast in the early forties of the nineteenth century." With this idea directing his investigations, the author relates in detail the account of the foundation of the early settlements, Spain's policies in their maintenance and her difficulties in establishing communication with them, the encroachment of the English and Russians, and the circumstances which culminated in their acquisition by the United States. The numerous references and annotations in the text direct the reader to the documentary sources of the author's materials.

Any true history of Spanish colonization in America must necessarily treat of the great work of the missionary priests, secular and religious, whose missions, even as they appear today, offer abundant testimony of the religious zeal which characterized

and was an active motivating force in almost every expedition sent by Spain into the new country. Dr. Chapman notes in the preface, among the variety of subjects suggested but impossible of conclusive treatment in this book, "the part played by the regular and secular clergy in the conquest." The author does not, therefore, attempt a history of the Spanish missions in the Californias, but the pages of his book are replete with references to it. The official reports of the establishments always tell of the material and spiritual welfare of the settlers and Indians. Having recently read "Wraxall's Abridgment of New York Indian Records, 1678–1751," edited by Prof. McIlwain of Harvard University and reviewed in a recent number of the CATHOLIC HISTORICAL REVIEW, we are impressed with the striking contrast in tactics and motives which characterized the English and Spanish colonizing expeditions in America during these years. The English method was generally one of exploitation and oppression which resulted in the extermination of the native Indians, while the "cruel" Spaniard brought to them the peaceful arts and God's true religion.

The letters of the missionaries to their brethren and superiors, as well as the *expediente* or official reports received by the *ministro general de Indies*, relate the difficulties and hardships endured by the priests and soldiers in maintaining their settlements in *Alta California*. The ships that were sent to them with supplies were frequently wrecked, crops failed, and overland relief expeditions were often delayed or failed to arrive. One of the many instances chronicled by Dr. Chapman is taken from a letter of Father Lasuén of San Gabriel to his superior at the Franciscan College of San Fernando, April 23, 1774. Father Lasuén "begged to be relieved from the great hardship that he was suffering from lack of wearing apparel, which had already reached the point of indecency. His clothes had been in continuous use for more than five years. He had mended them until they no longer admitted of it, and, moreover, he no longer had the materials for sewing."

The student of the early period of Pacific coast history will find much of value in this work, for the materials employed by Dr. Chapman are in many instances taken from manuscripts either hitherto unused or not accessible in this country. The appendices and extensive bibliographical notes direct the reader

to the important sources of the text. Six rare maps and a portrait of the Viceroy, Bucarley, compose the illustrations.

The Constitutional Doctrines of Justice Harlan. By Floyd B. Clark, Ph.D., Assistant Professor of Political Science in Pennsylvania State College. Johns Hopkins University Studies in Historical and Political Science. Series XXXIII, No. 4. Pp. 208.

The death of John Marshall Harlan on October 14, 1911, removed from the Supreme Court of the United States an associate justice whose term of service in that high tribunal of nearly thirty-four years was exceeded in length by only two justices, Marshall and Field, both of whom served but a few months longer. During these years Justice Harlan delivered the majority opinions in more than 700 cases and concurred or dissented with opinions in 100 more—a record, we are told, that has not been surpassed. Prof. Clark is an admirer of the late Justice Harlan. However, in this study of his constitutional doctrines the author confesses frankly the danger of the temptation to overestimate or to underestimate.

The introductory chapter is devoted to a biographical sketch and to a brief consideration of some of the adverse criticisms that have been made against Mr. Harlan as a judge, chief of which is the charge that he "emphasized too greatly the letter of the law." An examination of cases in the succeeding chapters affords the author arguments for his contention that this criticism "is based either on ignorance or on prejudice. . . . When, by a logical and grammatical construction of a law it could be made to correct the evils intended to be remedied by it, he argued that this should be done. But if such an application meant an absolute change in the law, he held that this change should be left to the legislative power." Prof. Clark again notes in the concluding chapter that this constitutional doctrine of the denial to the judiciary of the legislative function was the subject of the first and last cases in which Justice Harlan dissented from the opinion of the court.

The cases arising on the subject of the suability of the States afforded Justice Harlan many opportunities to assert his opinions, many of which were at variance with the majority of the court,

who, in their attempt to follow a middle course, were not always consistent with the doctrines which they had previously declared. The denial to the States of the power to impair the obligations of contracts or to deprive any person of property without due process of law, found in Article i, Section 10, and in the Fourteenth Amendment of the Constitution, has brought before the court many cases in which the defense pleaded the eleventh amendment, which denies to the courts of the United States the right to entertain a suit against a State. These actions, of course, were brought against officers of the States to prevent them from enforcing certain laws which the plaintiffs believed to be unconstitutional within the sections above mentioned. In similar cases the court has entertained some as not being suits against the States and refused to hear others, holding them to be suits against the States within the Eleventh Amendment. Justice Harlan would have permitted any suit against an officer of the state to be maintained in order to test the constitutionality of the law in question; an opinion which meets with the endorsement of Prof. Clark, who argues that it would check the States from passing unconstitutional laws and reduce the number of cases now arising from the uncertainty of the law. What constitutes an impairment of the obligations of a contract and what is an attempt to deprive a person of life, liberty or property without due process of law, are questions related to the one of nonsuability in which Justice Harlan also frequently differed in his answers with his associates. Prof. Clark summarizes the opinions of Justice Harlan in the more important cases involving the constitutional questions arising in the interpretation of the interstate and foreign commerce clauses, equal protection of the law provisions and jurisdictional sections of the constitutional. In them all, according to his biographer, the late Justice generally advanced sound convictions, many of which were later adopted by the court or embraced in subsequent legislation by Congress.

This work is a timely study of the legal mind of one of America's distinguished modern jurists. It is not a mere reprint of excerpts of decisions, but a logical arrangement and discussion of fundamental questions of applied constitutional law, the material for which is taken from a thorough review of the adjudicated cases in which Justice Harlan expressed opinions.

Iowa Official Register, 1915-1916. Compiled under the Supervision of Wm. S. Allen, Secretary of State, by Henry C. Bumgartner; Robert Henderson, State Printer; J. M. Jameson, State Binder. Des Moines, 1915. Pp. xvi+918. Illustrated.

This twenty-sixth number of Iowa's official register compares favorably in make-up and subject matter with the legislative directories of the other States. It is a compendium of useful information on local government and institutions, religious and educational. The contents include a very poorly engraved map of the State on which many of the names of the towns and cities appear almost microscopically small; the documentary sources of constitutional liberty and government from the Magna Charta to Iowa's latest constitution; public officials and legislators from the territorial government to the Thirty-Sixth General Assembly; public and private education, political parties and platforms, recent election statistics, Iowa's representation in Congress and the organization of the federal government, a miscellaneous collection of local information; and fifty-six pages of biography in which the state officers, representatives and senators, and members of Congress are the modest subjects.

Essays on Catholic Life. By Thomas O'Hagan, Ph.D., Litt.D. Baltimore: John Murphy Co., 1916. Pp. 166.

Seven of the ten essays included in this little volume have already appeared in various Catholic periodicals and must be familiar to most of our readers. Of the remaining three, "The Influence of Religious Home Training" was read before the International Eucharistic Congress held in Montreal in 1910; "The Relation of the Catholic Journal to Catholic Literature" was heard by the Catholic Press Convention at Columbus in 1911; and "The Relation of the Catholic School to Catholic Literature" was the subject of a paper read before the American Catholic Educational Convention held at Pittsburgh, July, 1912. The themes of the other essays are suggested by their titles—"The Office and Function of Poetry," "A Week in Rome," "The Irish Dramatic Movement," "Catholic Journalists and Journalism," "What Is Criticism?" "Catholic Intellectual Activities," and "The Catholic Element in English Poetry"—the last of which we recognize as the subject of an address delivered by

Dr. O'Hagan before the Fellows of The Knights of Columbus at the Catholic University in 1915. In all of these essays Dr. O'Hagan discusses subjects of concern to Catholics, and their reading will prove profitable and interesting. Any criticism of this writer's style would be superfluous. As a journalist, essayist, poet and critic he is a recognized figure in Catholic letters, and his contributions have been valuable additions to the disappointingly small output of Catholic literature in America. "Essays on Catholic Life" meets with our unstinted praise and its reading is heartily endorsed. It might be mentioned that Dr. O'Hagan has dedicated this volume to Bishop Shahan, Rector of the Catholic University.

Diary and Visitation Record of the Right Rev. Francis Patrick Kenrick, Administrator and Bishop of Philadelphia (1830–1851), late Archbishop of Baltimore. Translated and edited by permission and under the direction of His Grace, the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia. Philadelphia: 1916. Pp. 298. Privately printed.

It would be a mistake to imagine that scholarly works such as this are of value only to the delver in local historical lore or to surmise that only those ecclesiastical functions, which are peculiarly the part of the episcopate, are described therein. When Francis Patrick Kenrick was consecrated coadjutor to Bishop Conwell of Philadelphia, on June 6, 1830, the confidence placed in his wisdom and sanctity by the Fathers of the First Provincial Council of Baltimore (1829), in nominating him for that distracted Diocese, was a remarkable tribute to an ecclesiastic so young, for he was just then entering his thirty-third year. His achievements as coadjutor-Bishop from 1830 down to Bishop Conwell's death in 1842, and from that date down to his appointment as Archbishop of Baltimore in 1851, are among the most conspicuous of Philadelphia's noble line of spiritual shepherds. Certainly, no episcopate was more crowded with stirring times. The trustee problem at St. Mary's Church saw his use of that powerful ecclesiastical weapon—the interdict; and his dramatic entrance into St. Mary's on New Year's day, 1831, and the issuing of the interdict on April 16 following, are here described with an historical clarity, which allows us to

visualize him before us as he penned the celebrated letter which helped to break forever the power of trusteeism in the land. The epidemic of cholera in 1832, and the work of the Sisters of Charity during that fearful plague, the foundation of the Seminary of St. Charles at Eighteenth and Race Streets in 1838, and the anti-Catholic native American riots in 1844 are among the leading topics treated in the volume. No American can read these pages setting forth the lawlessness of the mobs during those frightful days of havoc and bloodshed without the blush of shame on his cheeks. Catholic historians in general, and those of Philadelphia in particular, have been more inclined to allow these disgraceful days of Protestant intolerance to be forgotten, but it is well for future historians to have this authoritative text to substantiate their own descriptions of the bigotry of that age.

Among the many interesting items, which might be cited to show the value of this Diary, is that under date of November 20, 1849: "November the twentieth day—came here Theobald Mathew, Commissary [for Ireland?] of the Capuchins, who has won great fame since the year eighteen hundred and thirty-eight, when he began his work against the vice of drunkenness. Men in great numbers have been moved [by force of his eloquence and character] to take the pledge of total abstinence from all inebriating drink. In fact it is recorded that 5,773,504 have actually taken this pledge. He remained with me almost two weeks, honored by crowded assemblages of the people, and by the presence of men of the highest standing in the city. Three thousand, at least, took this pledge during the time of his stay here. Very many people brought to him their sick, the blind and otherwise afflicted. He prayed to God and blessed them; but I do not know whether any wonderful cures were wrought. Non-Catholics and people of every class came with great eagerness to visit him."

Numerous other historical data abound in this Translation of Bishop Kenrick's "Diary." There is an abundance of new material for the history of travel in those days; the canal routes and the stage coach routes from Philadelphia to western and southern Pennsylvania are outlined in such a way that these channels of communication may easily be restored to the ecclesiastical maps of the times. A valuable series of statistics runs through the volume—the number of those received into the

Church and the list of those confirmed throughout the once vast diocese of Philadelphia. Here and there we have an inkling of how losses began: there is a pathetic line or two on this subject on page 148: "An old man [named] Ward, living three miles away [from Girard] near Lake Erie is a Catholic; but his children generally [daughters] follow the way of the sectarians. This adds much to the sorrow of the old man." Residents of Philadelphia will have a keen interest in the account given by the Bishop of Stephen Girard's death and burial, and the note (p. 66) ought to help dispel a certain unfounded tradition which prevails on the cause of the wealthy merchant's apostasy. In contrast to this defection there is the story (p. 160 note) of a certain Mrs. Lefevre, who walked a distance of 120 miles (from Dushore to Pottsville) in order to have the consolation of a Mass for her departed husband. The splendid indexes attached to this volume give us a roll of honor of private families in whose houses the Holy Sacrifice of the Mass was once offered; and there are also lists of the priests of that day, together with a catalogue of the earliest parochial schools of Philadelphia.

Only those who have attempted publications of this nature know how much labor there is in balancing the text with sufficient indications by way of notes to bring out its full meaning. Apart from the scrupulous accuracy of the translation, the author deserves the highest commendation for this painstaking part of his work; and it is no lessening of the credit due to him to say that the translation could not have been done in a more favorable intellectual center, for he had at his service the long and perhaps unique experience of one of the foremost historical scholars in the Catholic Church of the United States.

His Grace of Philadelphia, to whom this notable publication has been dedicated, has given a pronounced stimulus to that finer type of historical research-work which is exemplified in this volume, not only by permitting the translation of Bishop Kenrick's "Diary," but also by the constant direction he gave to its editor. The volume will undoubtedly become the model for this kind of historical work.

NOTES AND COMMENT

The Catholic Church of America is mourning the loss of one of its foremost historians—Dr. Charles George Herbermann, Ph.D., LL.D., who passed away on August 24, 1916. His last historical paper is that which appears in this present issue of the REVIEW—*The United States Catholic Historical Society*. We hope to publish a short biography of this truly great scholar and historian in the next number of the REVIEW from the pen of his daughter, Miss Louise Herbermann.

"Train your children to a love of history and biography. . . . *Teach your children to take a special interest in the history of our own country.* We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers 'building wiser than they knew,' the Almighty's hand guiding them; and if ever the glorious fabric is subverted or impaired, it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire, therefore, that the history of the United States should be carefully taught in all our Catholic schools, we have directed that it be specially dwelt upon in the education of our young ecclesiastical students in our preparatory seminaries; and also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."

No—*lector benevole*—these are not the words of an enthusiast in the study of American Catholic history, but the sacred message of the Fathers of the Third Plenary Council of Baltimore (1884). *Teach the children to take a special interest in the history of our own country.* Sufficient time for retrospect has certainly elapsed and we might face the problem in a candid spirit and ask ourselves: What has been done since 1884 to instil a love of American Catholic history in the hearts of our people? John Gilmary Shea's four classic volumes were the direct result of the encouragement given to him by the Fathers of the Council; and the publication of his work awoke renewed interest throughout the United States in local Catholic history. The creation of several Catholic Historical Societies, particularly those in New York and Philadelphia, also dates from the Third Plenary Council. Eighteen years from now, the Catholic Church in the United States will be celebrating the tercentenary of the Foundation of Maryland (1634–1934), and the time will hardly be long enough for us to prepare for that celebration. One of the best methods would be to found an AMERICAN CATHOLIC HISTORICAL ASSOCIATION on the same plan as that of the American Historical Association. A nucleus might be formed from the members of the different Catholic Historical Associations in existence, from the professorial bodies of our Colleges and Seminaries, and from all who are interested in preserving memories and traditions of the past. By that date, also,

the *Bibliographia Catholica Americana* would be finished and every scholar would then have in his possession a complete catalogue of all that had been written up to that date on Catholic American History. There is no doubt that a national body such as this would be strong enough to begin the sadly neglected duty of founding those central storehouses—a National Catholic Library, a National Catholic Archives, and a National Catholic Museum, of which we have already spoken in these pages.

Among the *Papers from the Historical Seminary of Brown University*, which were prepared under the able direction of Dr. Jameson, then Professor of History in that venerable institution, and now Director of the Department of Historical Research of the Carnegie Institution, is a well-written essay by C. Stickney, on *Know-nothingism in Rhode Island*. This paper covers the years 1854–56, and it will form a valuable basis for New England's part in the anti-Catholic movement of that time. It would be an encouragement to our students to prepare similar papers for publication, if the generosity of those who have a sympathetic appreciation of the value of such work were to defray the cost of printing and editing.

Father Noll's papers on the *Philosophy of Anti-Catholicism*, which appeared recently in *America*, are another evidence of the effort being made in many Catholic circles to systematize the causes of a prejudice that undoubtedly exists in several parts of the United States against the Church. The *Commission on Religious Prejudice* established by the Knights of Columbus has already reached certain conclusions which throw a flood of light upon the hidden factors in this century-long antagonism. The Protestant body of the country, or, to be more accurate, the anti-Catholic sects in Protestantism, for the number of those outside the Church who take an active part in these periodic waves of hatred is small compared to the whole, has much to learn before this opposition can be stilled. The fundamental problem of Catholic allegiance to the Holy Father and Catholic loyalty to America is still hazily understood; and the apparent paradox of this double patriotism—spiritual and national—must needs be explained over and over again until its truth has reached the popular mind. One of the best treatises on the subject—written in the midst of the Native American movement of 1844-5—is the essay by Brownson, *Native Americanism*, which will be found in his *Essays and Reviews* (pp. 420–44), published in New York, 1880. This should be reprinted in tract form and brought up to date with notes and additional matter. It is always helpful to understand that the hatred some Americans have shown for the Catholic faith is not caused solely by theological bias, or bigotry. There is underneath it all a racial question, which even the freedom enjoyed in America has not settled and which recent events in England and Ireland have only intensified; there is also an economic and industrial question back of it all; and there is also a more powerful element still, the political factor. Brownson sees in the whole problem only a question of votes, and the simultaneous outburst of anti-Catholic bigotry with municipal, state, and national elections would seem to uphold him in his diagnosis of this prevalent American disease. It is regrettable that, with all our resources, no

Central Bureau of Information exists, to which these religious problems from every part of the country might be sent for an authoritative answer on the same. Perhaps the investigations being made by an enlightened body of Catholic laymen, such as the Knights of Columbus, will emphasize the necessity of establishing some central clearing-house for defense purposes.

A Campaign of Calumny, published in the interests of the Catholic aspect of the New York Charities Investigation, is an answer to the "gross and calumniatory charges made against private child-caring institutions by the Department of Charities in the City of New York." Together with these charges, all of which have been successfully refuted by both Catholic and non-Catholic charity workers, is the more serious one, made by the Mayor of New York City, that the attack upon the Strong Commission was a conspiracy on the part of certain Catholic leaders. Among the writers of this timely brochure are the Rev. Paul Blakely, S.J., whose articles in *America* are fast placing him in the forefront of Catholic apologists, the Rev. Dr. Higgins, and the Rev. Father Tierney, S.J., the able editor of *America*. Father Blakely gives us a valuable direction for the situation: (1) Let no calumny against our Catholic charities remain unanswered . . . (2) Every legitimate means must be used to prevent the appointment or election of pagan sociologists to public offices exercising supervision over institutions of charity and reform . . . (3) Catholics must show a deeper practical interest in their local institutions, by visiting them and learning of their splendid work . . . (4) Few if any Catholic institutions are endowed, even in part. . . . For themselves, the religious ask not one penny." Some future Lallemand will do for the United States what that scholar is accomplishing for France and Europe in his classic volumes.

In a striking article contributed twenty years ago to the first number of the *American Historical Review*, entitled *The Party of the Loyalists in the American Revolution*, Moses Coit Taylor drew attention to the fact that it is still difficult for us to take a disinterested attitude towards the Americans who thought and fought against the Revolution. It is not precisely one of the pleasantest pages in the story of patriotic America—that of the American Loyalists or Tories during the War of Independence; and one would imagine that, like their attitude of reserve towards the bigotry which swirled so frantically and fanatically around the Quebec Act and which in large part caused this loyalism, American writers would have treated American Toryism with a similar solemn silence. But the literature on the subject is growing every year, and it has even found its way into Dissertations presented at those University centers, from which the attack on present-day Catholic loyalty was first begun. There is, for instance, a long preliminary historical essay on the subject in the first volume of Sabine, *Biographical Sketches of Loyalists of the American Revolution* (2 vols., Boston, 1864), in which the causes of the disaffection on the part of these hyphenated Americans (who were mostly of Anglo-Saxon and Scottish families) of our early days are given. Sabine estimates the number of "loyalists" who took up arms against the struggling Americans as about 20,000. The English and Scottish colonists never possessed the same high ideals of liberty

and independence as did the Irish, and the reader's search in this biographical catalogue will reward him with few Irish Catholic names. Other writings on this interesting subject are: Eaton, *The New York Loyalists in Nova Scotia*, in the *Grafton Magazine*, Vol. ii (1910), pp. 163–189; Stark, *The Loyalists of Massachusetts and the other side of the American Revolution* (Boston, 1910), in which we are told that no candid historian now contends that the Government of England had done anything prior to the commencement of the Revolutionary War that justified a Declaration of Independence; Tiffany-Lesley, *Letters of James Murray, Loyalist* (Boston, 1910); Van Tyne, *The Loyalists in the American War* (New York, 1902); Jones, *Orderly Book of the "Maryland Loyalists" Regiment* (1778), published in Brooklyn, 1891; and Flick, *Loyalism in New York during the American Revolution* (New York, 1901), which gives a good bibliography on the question. No problem seems more nationally considered today than that of loyalty; and it is an interesting historical picture to see among those most eager on the problem of loyalty a direct line of descent between antagonists of certain races and creeds of the country and these men and women of 1776, who felt that the best interests of the colonies would be served by remaining part of the great British empire.

The Mississippi Valley Historical Association has lost one of its most active and devoted members in the death of its Secretary-Treasurer, Mr. Clarence S. Paine, on June 14. The *Review* published under his direction has been a scholarly success from the beginning, and his absence in the historical field will be felt by those upon whom the work of continuing this estimable publication has now fallen. Dr. Paine's kindly appreciation of all who were co-laborers with him in the same field will long be remembered.

References to the problem of the two Fathers Boil grow apace. Father Engelhardt, the historian of the *Missions and Missionaries of California*, who has dealt with the question in Appendix B, Vol. i, of his work, calls our attention to the references given in Pastor's *History of the Popes* (Vol. vi, p. 163). Among these may be mentioned the Life of Boil written by Fita in the *Boletin de la Real Academia de la Historia* (Madrid), Vol. xix–xx. Father Engelhardt's conclusion is that the Boil who came out to America as first Vicar-Apostolic of the New World was neither a Franciscan nor a Benedictine, but a Minim, of the Order of St. Francis de Paul, which had then been lately founded.

It has been our good fortune to have in our possession for a fortnight the valuable *Index of the Baptisms, Marriages and Deaths of St. Michael's Church, Loretto, Pa., from the year* 1800, compiled with much painstaking care by the present Rector of that historic parish, Dr. Kittell. The *Index*—probably the only one of its kind in existence in the United States—will do more to perpetuate the history of Father Gallitzin's parish than any history or biography so far written. To say that such work is monumental in the history of the Church in this country is equivalent to assuring Father Kittell a permanent place in

the historiographies of the future. The *Index* is a fitting close to a long life spent in the Alleghenies and at Rome, but there are many who hope that Father Kittell will see the necessity of leaving his own *Memoirs* to posterity.

One of the earliest documents for the history of the Jesuit Missions in Louisiana will be found, translated from the French, in *The Magazine of Western History* (Cleveland), Vol. i (1884-5), pp. 263–270. This document, which dates from 1764 or 1765, states that the two principal missionary bodies there at that time were the Capuchins and Jesuits. In 1722, "Louisiana" was divided into three great ecclesiastical districts—the first, extending from the mouth of the Mississippi to the Illinois, was assigned to the Capuchins; the second, which included the districts of the Illinois and the Wabash, was confided to the Jesuits; the third, the Alabama region, Mobile and Biloxi, was given to the Carmelites. The Superior of each of these Religious Orders was a Vicar General of the Bishop of Quebec. The first resided at New Orleans; the second, in the Illinois country; and the third, usually at Mobile. The Carmelites did not remain long, and their district was turned over to the Capuchins. In the varying changes of jurisdiction, conflicts arose between the several Superiors. In the volume published by Canon Lindsay, *Le Vénérable Francois de Montmorency Laval, premier évêque de Quebec, Souvenir des fêtes de deuxieme centenaire, celebrées les 21-23 juin*, 1908 (Quebec, 1908), there is an excellent ecclesiastical map by Abbé Nadeau, showing the vast extent of the Diocese of Quebec at this period. The American section of this vast Diocese may be divided into two parts—that west, and that east, of the Mississippi. The jurisdiction was not clearly defined, but may be given as follows:

1. *Territory West of the Mississippi:*
    1. 1658–1674—Vicariate Apostolic of Canada.
    2. 1674–1759—Diocese of Quebec.
    3. 1759–1787—Diocese of Santiago, Cuba.
    4. 1787–1793—Diocese of Havana.
    5. 1793–1825—Diocese of Louisiana and the Floridas.

2. *Territory East of the Mississippi:*
    1. 1658–1674—Vicariate Apostolic of Canada.
    2. 1674–1784—Diocese of Quebec.
    3. 1784–1789—John Carroll, Prefect Apostolic of the United States.
    4. 1789–1806—Diocese of Baltimore.
    5. 1808–1834—Diocese of Bardstown.

The Church in the United States under French jurisdiction is still awaiting its historian.

Associates of the late Andrew J. Shipman are preparing a *Memorial Volume* containing his life, lectures, and the many valuable essays he contributed to various periodicals. Dr. Shipman was an unusual man. Successful in his profession and an accomplished scholar, he was well versed in languages known to very few English-speaking people, and in subjects which laymen usually regard as the peculiar province of churchmen. His knowledge was always

devoted to some practical use. He was a skilled controversialist, a strong advocate of thorough education, and above all the patriotic friend of the immigrant. Few men have done more than he to make strange people feel at home in a land that otherwise might have remained foreign to them. No one has excelled him in his devotion to the Slavs and other Eastern peoples who have lately come to our shores.

Readers of the *Baltimore Catholic Review* (August 26, 1916) must have experienced a great surprise to learn that one of the most important documents in the *Archdiocesan Archives* at Baltimore, President Washington's Letter to Bishop Carroll, is missing from that Collection. The writer says:

> "Catholics generally know that Baltimore is the mother See of the one hundred bishoprics that now exist in the United States. Many Baltimoreans know that our venerable great granite Cathedral was started by Bishop Carroll one hundred and eleven years ago. But likely few know that in a fire-proof vault beneath the sanctuary are kept about 50,000 rare old documents and important papers, relating to affairs in Maryland and Baltimore during the past 300 years. These are now being indexed, that historians may more quickly find documents out of which to write the history of the Church in this country. These olden records vary in value, but one of the veriest treasures has been spirited away by someone who knew a good thing when he saw it—the letter of Gen. Washington to Bishop Carroll, congratulating him on the part which Catholics took in the American Revolutionary War. The envelope, marked—"Original Letter of G. Washington to Catholics U. States," is in its proper place—but, alas, it is empty. Two letters from John Gilmary Shea to Archbishop Spalding, dated New York, December 22 and December 27, 1865, respectively, acknowledge the Archbishop's permission to use the letter, and its safe arrival in New York. It is thought that Mr. Shea returned it, along with one of the one hundred copies he printed. Distinctly, there are no suspicions of its having been lost on its New York trip. But where is it? Who has it? It is a document so dear to American Catholics that it should be located. And what is more, it should be returned to its rightful possessor—the Archbishop of Baltimore. Any honest man must feel in conscience bound to restore ill-gotten goods; and as no one had a right to give away such a treasure of the See of Baltimore, so no one has a right to keep it from its rightful owner. It is therefore hoped that some over-zealous historian, antiquarian, or collector of documents will honestly return this letter to the Archives of the Cathedral of Baltimore, where there will be joy in the Archives over one antiquarian doing penance."

A rumor has been in existence some years now that this famous Letter exists in a well-known collection of Catholic archives—it may be *à l'insu* of its present custodians; and probably if the antiquarian who is alleged to have secured it is unable to "do penance," his friends would no doubt gladly search through his papers, if this matter were brought to their attention.

The grand Centennial celebration of the Cathedral of Bardstown, writes Father Louis Deppen, in the *Louisville Record* (Thursday, July 20, 1916) "came to a glorious end today, Thursday. It was a centennial jubilee befitting the

Majesty of God and His wondrously beautiful and holy 'Shrine of the West'—God's shrine erected a century agone in the primeval, virginal forests of this providential land. It was, moreover, a centennial jubilee befitting a church so intimately and historically associated with the personality and reign of one of France's kings—King Louis Phillipe. The Centennial celebration these last five days, was, in every respect, a royal—a princely one. All its circumstances and details, all its surroundings, all its memorials, all its spirit, were kingly. Solemn and majestic was its ecclesiastical observance; royally festal was its celebration. Grand, we said it was, and grand it truly was. Bardstown and its shrine were this week as a mecca—a place of pilgrimage. All roads in Kentucky led to it, as did also the highways of the vastly grown and extended erstwhile 'west.' The Church in Kentucky has witnessed no greater, no more solemn, nor no more genuinely festal celebration than was this one commemorating the first 100 years of his first mother-church." Few Catholics of the East are aware that the Cathedral at Bardstown is one of the architectural gems of the country. The Diocese of Bardstown was created by Pope Pius VII, on April 8, 1808, and embraces the States of Kentucky and Tennessee, as well as the old Northwest Territory. Out of this original Diocese, twenty-eight Dioceses have since been erected, five of them being Archdioceses. The episcopal See was transferred to Louisville in 1841, and the old cathedral, erected in 1816, now serves as the parish church for the town which has about 2,500 inhabitants, one-half of which are Catholics. It is earnestly to be hoped that the present pastor, the Very Rev. C. J. O'Connell, with the historical traditions of Louvain, where he was once a student, still fresh in his memory, will give us a *Memorial Volume* of these festivities. The Bardstown Centenary speaks eloquently of the triumph of the Church in the United States.

The Library of the American Church History Seminar has been enriched with a set of the *Central-Blatt and Social Justice*, the official organ of the Roman Catholic Central-Verein of America, together with 100 valuable papers from the different branches of this active organization.

Some of our Catholic magazines are circulating the story that Las Casas, the great Dominican, who died in Madrid 350 years ago, was the "first priest ordained in America." As Dr. Ryan pointed out in his article on *Diocesan Organization in the Spanish Colonies* in the last number of this REVIEW (Vol. ii, p. 153): "the statement has frequently been made that the celebrated Las Casas, who spent his noble life in the service of the Indians, was ordained here some time before 1510, his being the first ordination in America. But who ordained him? For we know of no bishop in Spanish America before 1514. Possibly his first Mass was celebrated here, but an authentic record of his ordination is not forthcoming." We have a similar misunderstanding in the case of Maréchal, the third Archbishop of Baltimore. He was ordained in Paris, but set out at once for America, and said his first Mass in Baltimore on his arrival. Sometimes it has been said, for this reason, that he was ordained here. It is surprising that with so much original material at his command, no Catholic American scholar has as yet taken up an authentic *Life and Labors of*

Bartolomé de las Casas. Bandelier's careful though short study in the *Catholic Encyclopedia* is all that we have in English based on the latest research. There is, of course, Helps' *Life of Las Casas, the Apostle of the Indies* (Philadelphia, 1868), and an attempted biography by Rev. L. A. Dutto, *Life of Bartolomé de las Casas and the first leaves of American Ecclesiastical History*, who calls him "the first American priest" (p. 591); but we have nothing in English to compare with Fabre: *Vida y Escritos de Fray Bartolomé de las Casas, obispo de Chiapa* (2 vols., Madrid, 1879). Las Casas stands supreme among all the Spanish missionaries of his time, and those who know the extent of his labors for the Indians agree with the encomium of Arthur Helps: "The life of Las Casas appears to me one of the most interesting, indeed, I may say, the most interesting of all those that I have ever studied; and I think it is more than the natural prejudice of a writer for his hero that inclines me to look upon him as one of the most remarkable personages that has ever appeared in history." Much has been discovered since the time of Helps. One incident in his life—the famous dispute with Sepulveda over the latter's work *De Justis Belli Causis*—has a striking place in present-day controversies over the right of invasion and conquest. Las Casas died at Madrid in July, 1566, at the age of 92. He is undoubtedly the principal figure of early American missionary history.

Another excellent biographical study awaiting the pen of an American Catholic is that of Peter Martyr d'Anghera, the first ecclesiastical historian of the New World. There exists already on this subject: Mariéjol, *Pierre Martyr d'Anghera, sa vie et ses oeuvres* (Paris, 1887), and Schumacher, *Petrus Martyr, Der Geschichtsschreiber des Weltmeeres* (Leipzig, 1879). In this connection, also, it is regrettable that the *Estudio Biográfico, Don Fray Juan de Zumárraga*, first Bishop and first Archbishop of Mexico, written by J. Garcia Icazbalceta (Mexico, 1881, pp. 540), still remains untranslated into English.

American visitors to Seville cannot fail to gaze upon the heavy rectangular *Casa Lonja* without mingled emotions of surprise and pride. This motherhouse of the Spanish colonies is now the depot of the Archives of the Indies. No one knows exactly how many manuscripts exist there—the *legajos* or boxes containing them number almost three million. What a field for Catholic historical students!

Probably no phase of American history has received more serious attention since the Spanish-American War than that of Spanish Colonization in the New World. Scholars are recognizing more distinctly that the colonizing schemes of the Spanish kings were directed by other impulses than the gross desire for gold and silver. One of the latest of these studies (which has not yet been printed) is that by Mr. Clarence Henry Haring of Harvard University, entitled: *Trade and Navigation between Spain and the Indies under the Hapsburgs.* Even in an economic thesis such as this, the ideal of Spanish colonization is visible—an ideal of order, of justice, of political unity with the Mother Country, and of civilization through the doctrinal and moral teaching of the Catholic

Church. As Mr. Haring points out, Gonzales Davila in his *Teatro de las grandezas de la Villa de Madrid* (Madrid, 1623), tells us that Spanish missionaries up to that time—hardly 100 years after the first permanent settlements—had erected 7,000 churches, 500 religious houses (Dominicans, Franciscans, Augustinians, Trinitarians, and Jesuits), with more than 3,000 members, and had organized a Church which boasted of a Patriarch, six Archbishops, thirty-two Bishops, two Universities, two viceroys and 200 well-governed cities.

The Rev. Pablo Pastells, S.J., has just finished the third volume of his *Historia de la Compañia de Jesús en la Provincia del Paraguay*. The Paraguay province included Argentine, Paraguay, Uruguay, Venezuela, Bolivia and Brazil. The work of Father Pastells is based entirely upon the Society's *Archives* and upon researches made in the *Archivo General de Indias* in Seville. This work, as well as that of Father Cuevas, reviewed in this issue, may be purchased by applying directly to the publisher, Señor Don Santiago Montero Diaz, Seville, Spain. Father Pastells has also issued a new edition of Father Colin's *Labor Evangélica de las Obreros de la Compañia de Jesús en las Islas Filipinas* (3 vols. Price 81.50 pesetas).

At a recent sale at Sotheby's, in London, among many valuable *Americana* sold to eager purchasers, was an original copy of Richard Eden's English translation of the *Decades* of Peter Martyr, printed in 1555. The copy of this book in the collection is of unique interest, since it contains the autographs of several famous statesmen of Elizabeth's time, particularly that of Robert Cecil, Earl of Salisbury. Probably the only perfect copy in existence of that rare edition (1590) of Hariot's *Briefe and True Report of the Newfoundland and of Virginia*, with engravings by De Bry, was another rare work disposed of in the sale.

Those who had the pleasure of hearing David J. Hill's paper on *A Missing Chapter of Franco-American History*, which that distinguished gentleman read at the last Annual Meeting of the American Historical Association, will welcome its publication in the July number of the *American Historical Review* (Vol. xxi, pp. 705–719). When Franklin arrived in Paris in December, 1776, the American Revolution and the Declaration of Independence were the main topics of the day. His own venerable bearing, his wise and prudent criticisms on political matters, his republican simplicity of dress and manner, made him not only a conspicuous figure among the diplomats and courtiers of those last years of the French kingdom, but did more than many Americans realize to win for us the good will and assistance of French statesmen. Dr. Hill's article gives us a composite picture of Franklin's friends and acquaintances and shows him as he was in the midst of a government that was even then tottering to ruin.

Another excellent volume has been added to the series *Original Narratives of Early American History*, namely, *Early Spanish Exploration in the Southwest* (1542–1706), edited by Herbert Eugene Bolton, Professor of American History, University of California (New York: Scribner's, 1916). This volume is the

second dealing with Spanish exploration, and its pages are filled with brilliant scenes of Catholic missionary efforts. Dr. Bolton was fortunate some years ago in discovering the original copy of the *Favores Celestiales* of Father Kino. "No life," says Shea, "has been written of this father who stands with the Venerable Anthony Margil as one of the greatest missionaries who labored in this country." Dr. Bolton's publications have now made it possible to write Father Kino's biography, and a more fascinating subject could hardly be found for a popular Catholic work.

The following letter from an eminent scholar in astronomical studies in reference to the article on *Chronology* in the last issue of the REVIEW accentuates the value of the *Bibliographia Catholica Americana* which we began in April, 1915. We take great pleasure in presenting it to our readers.

The Creighton University,
Observatory,
Twenty-fifth and California Sts.

Omaha, Nebr., August 8, 1916.

Editor of *The Catholic Historical Review*,
The Catholic University of America,
Washington, D. C.

Reverend and dear Sir:

In the July number of the CATHOLIC HISTORICAL REVIEW you speak of the difficulty of identifying historical dates when they are expressed in Old or in New Style, and when the year began on January 1, March 21, 22 or 25, or other days. Astronomers have experienced the same difficulties as historians, and they have now unanimously adopted the system known as that of the Julian Day Numbers, in which numbers are affixed to the days, to the total exclusion of months and years. In order to use it, we need three tables. The first gives the Julian Day Number for the beginning of the century, the second gives the number of days that lie between the beginning of the century and the different years in it, and the third shows the number of days from the beginning of the (common or leap) year to the beginning of each month. Summing up the century, year and month numbers, and adding our day of the month we have the Julian Day Number of the date. Thus, for Christmas this year, the century number for 1900 is 2415—020, for the year 16 we have 5843, for December 335. Adding 25 to these we get 2421–223. The reason for the numbers being large at present is that Day No. 1 in this system is B. C. 4713, January 1, in which year the Solar Cycle, the Lunar Cycle and the Roman Indiction, were each 1. This covers all possible ancient dates and uses only positive numbers.

The century number takes care of Old Style and New Style, and the three tables mentioned, with directions for their use, would occupy one page of this REVIEW. If they are to be used frequently, it would be time-saving to have subsidiary tables constructed that give the Julian Day Numbers, not for the beginning of the century only, but also for all its years and even for its months. This has already been done in the *Kalendariographische und Chronologische Tafeln* of Dr. Robert Schram. He gives the monthly Julian Day Numbers for all kinds of calendars that have ever been used by any nation, and shows how dates may be transformed from any one system to any other through their Julian Day Numbers by the mere mental

addition (or subtraction of the day of the month to or from) his tabular figures.

Once an historical date is known to historians by its Julian Day Number, and this number printed along with its civil or customary date, as for instance, 1916 December 25, J. D. 2421–223, all ambiguity and uncertainty will cease, and it will have a fixed position in chronology.

A second laudable custom among astronomers might be brought to the notice of historians. It is the suggestion to mention the year first, then the month, the day, the hour and the minute. That is, to say 1916 December 25, 3.15 p. m. By putting the year after the day of the month, as we generally do (December 25, 1916, 3.15 p. m.), we break the order of magnitude in the subdivision of time.

Very respectfully yours,
WILLIAM F. RIGGE, S.J.

"It is my practice, in teaching American history," says Prof. MacDonald of Brown University, "to require each member of the class to read critically a considerable number of important documents. While such acquaintance with the sources is now rigidly insisted upon as the basis of all sound historical knowledge, the difficulty of obtaining the documents desired, and the impracticability of making effective use, with large classes, of a text only one or two copies of which are available, is often considerable; and I have thought that others besides myself might be glad to have, in a single volume of moderate compass, an accurately printed collection of such documents as any one pretending even to an elementary acquaintance with the history of the United States may fairly be expected to know." The success which has followed Dr. MacDonald's book: *Select Documents illustrative of the History of the United States* (New York, 1905), is a proof of his correct judgment in this important matter; and we quote these significant words from the Preface of his book to bring to the notice of our Catholic teachers the urgent necessity of similar collections in our own field. The teachers in our parochial schools should have such volumes at their command for reading purposes at the end of class. There should be *Readings in Church History, Readings in American Church History, Guides for Teachers in Ecclesiastical History,* with all the modern directive apparatus of source-books, bibliographical lists, questions and suggestive topics. Such auxiliary volumes cannot be compiled on a theoretical basis; it is those who are mostly engaged in this work who know best what is needed. There should be an effort on the part of the Catholic Educational Association to bring history teachers from all over the country together to discuss the plans and models for such a series. None need such auxiliary volumes more than the students in our Theological Seminaries, and a movement should be begun to organize all the professors of Church History in the Seminaries and Colleges of the United States into an AMERICAN CATHOLIC HISTORICAL ASSOCIATION for these, and even more important, purposes.

At the Annual Meeting of the Historical Association at University College, London, England, it was resolved *nemine contradicente* to continue the quarterly journal *History*. Subscriptions (four shillings, six pence) should be sent to Miss E. Jeffries Devis, University College, London, W.C., or to Messrs. Macmillan and Company.

If it were possible, we should like to know what has been the response of the Catholic reading public of the country towards one of the best series of books we possess of early missionary days—the three volumes of *The Pioneer Priests of America*, by the Jesuit scholar and historian, Father Thomas J. Campbell. Catholic boys and girls who are allowed to read the numerous "Hero Stories" in vogue, from the inane series of Henty, Alger, Cooper, etc., etc., with their faint Christian atmosphere, to the unmoral and un-Catholic series of Dumas and Hugo, ought to be introduced to Father Campbell's glowing pages. No more romantic scenes have ever been pictured, and surely no greater heroic courage ever shown, than in these volumes. It is said that John Gilmary Shea's manuscript of the *Life of Jogues* was stained with his tears. And Jogues is not alone in this martyrology—there are Millet, de Brebuf, Druillettes Bressani, and many others, all of whom reached heights of Christian courage seldom paralleled in modern times. These volumes should form part of every Catholic home library.

The Catholic Church in the West Indies from the Discovery down to the Sale of the Danish Islands to the United States (1492–1916). This work, of course, does not exist. And, apart from occasional papers on individual islands, such as Michael O'Brien's contributions to the *Journal of the American Irish Historical Society*, we know of no serious attempt to write such a history in English. The projected sale of the Danish Islands has attracted considerable attention, since it is not the first time the United States has tried to buy them. Catholics, especially, should be interested in the venture. The Danish Islands did not receive their names—*St. Thomas*, *Santa Croix*, and *St. John*, during the Danish occupation of the same. Their names signify a Catholic past which has been blotted out by the tales of the pirate Blackbeard, the French émigrés of 1796-98, and the blockade-runners of our Civil War. These "last of the colonial possessions which remain to the Danish Vikings," have had an eventful history from the days of Columbus. *St. Thomas* has been called the Gibraltar of America; and Singleton, whose "epic" poem is dated, Bridgetown, Barbados, 1767, says of them:

> "Thus, too, of old, *St. Thomas* and *St. John*,
> Lands of the Danish King, for pirates fam'd,
> Within their fastnesses th' amphibious crew,
> To all mankind detestably receiv'd.
> In hillocks, rising from old ocean's edge,
> Fair *Santa Croix* her lovely isle presents."

Bonsal tells us in his entertaining book: *The American Mediterranean* (p. 223, New York, 1912), that when he visited the Island of St. Thomas, his stay was rendered very agreeable by a happy accident which brought him into touch with the Redemptorist Fathers, "who police the Virgin Islands for the Catholic Church as far down as Dominica." To those interested in the story of these Islands, the following works may prove helpful:

1. CUNDALL, *Bibliography of the West Indies (excluding Jamaica)*. Kingston, Jamaica, 1909.

2. De Rubalcava, *Tratado historico, politico, y legal de la Comercio de las Indias occidentales.* Cadiz, 1750.
3. Dixon, *vêrê* Andrews, *The St. Thomas Treaty.* New York, 1869. Pp. 24.
4. Griffin, *A List of Books (with references to periodicals) on the Danish West Indies.* Washington, 1901.
5. Knox, *An Historical Account of St. Thomas, W. I., with the rise and progress in commerce, missions and churches.* New York, 1862.
6. Parton, *The Danish Islands: are we bound in honor to pay for them?* Boston, 1869. Pp. 76.
7. Taylor, *Leaflets from the Danish West Indies.* London, 1888.

For books in Danish as well as in English, a good guide is the *List of Works relating to the West Indies.* Published by the New York Public Library. New York, 1912. Travelers will find an excellent guide in Ober, *Guide to the West Indies.* New York, 1908. The Danish Islands form part of the Diocese of Roseau, the episcopal See of which is at Roseau, on the British Island of Dominica. It was erected in a Diocese by Pope Pius IX, April 30, 1850. The present Bishop is the Right Rev. Philip Schelfhaut, C.SS.R., who was consecrated in March, 1902. There is one parish church with an auxiliary chapel at St. Thomas, attended by three resident priests. The Catholic population is about 3,000. St. Croix has two parishes, with four resident priests, and a Catholic population of 4,000. Only a few Catholics are on the island of St. John, and no priest is in residence there. The Redemptorists and the Fathers of Mary Immaculate are in charge of those different parishes.

A good set of Rules for Cataloguing Libraries will be found in the Introduction to the *Catalogue of American Books in the British Museum.* (London, 1866.)

The Rev. J. L. Zaplotnik, whose historical studies have always attracted considerable attention, has sent the following letter to the Michigan Historical Commission. We reproduce it for the benefit of those who appreciate strict accuracy of historical statements, as well as for those who are interested in the life of Lady de Hoeffern.

Omaha, Nebr., August 4, 1916.

Michigan Historical Commission,
Lansing, Mich.

Gentlemen:

I have received your pamphlet entitled; *Two Early Missionaries to the Indians,* and comprising the biographical sketches of Lady Antonia de Hoeffern and Father Francis Pierz, for which I thank you most heartily. Will you permit me to make a few remarks regarding the former, for they may not be entirely without interest to you.

Lady de Hoeffern arrived at New York with her brother, the Rev. Frederic Baraga, July 12, 1837. They wished and expected to reach La Pointe, Wis., by the end of the same month; but they experienced many annoying difficulties with the church goods freight they brought from Europe, on account of which they were delayed for several days and even weeks in many places. Passing through Buffalo, N. Y., in the latter part of August, they were in Mackinac,

September 8, in Sault Ste. Marie, September 28, and arrived at La Pointe, October 8, 1837. According to your account, Lady de Hoeffern visited Little Traverse, where she distributed considerable wealth and promoted several missions in which her brother was interested, erecting chapels, etc., and at Mackinac she established quite a large industrial school, etc. This may be true, for you may have access to sources I was unable to reach; hence I would be deeply obliged to you if you would have the kindness of stating the source of your information.

This remarkable Lady remained at La Pointe (not at Superior) for about two years. But as her health broke down, she was ordered by her physician to go to a milder climate to regain her health. She passed through Detroit, Mich., some time in November, 1839, on her way to Philadelphia, Pa. It was her original intention to return to Europe, and according to your account she actually returned to her old home at Dobernig, Austria, dying there a short while afterwards in the year 1840, and a monument with an appropriate inscription was erected over her grave, which is still being visited by travelers, especially those from America.

The Cincinnati *Wahrheitsfreund* of September 10, 1840, however, contains the following news:

"Madam von Hoeffern, sister of the Indian missionary Father Baraga, arrived here (Philadelphia) last fall, broken down in health by her work among the Indians. Now having recuperated, and on request of many ladies of first rank in the city, she will open a 'Ladies' Institute' in which will be taught: needle-work, painting, singing, music, besides German and French, and belle-lettres. The institute will have the service of Profs. Oehlschlager and Minnigerode." (Cf. the *Records* of the Am. Cath. Hist. Society, Vol. xx, 1909.)

The *Catholic Herald* of November 18, 1840, published the following advertisement:

Seminary

Mme. de Hoeffern respectfully informs her friends that she has added to her Academy a Seminary for instruction in the English branches of education, having engaged a governess of experience for this department. Mme. de Hoeffern now gives instruction in the English, French, Italian, German and Spanish languages and music. The best references will be given and terms made known on application, in the forenoon, at the Academy, 145 South Third Street.

A friend of Lady de Hoeffern, Father Francis Pierz, wrote to the President of the Leopoldine Association of Vienna, February 15, 1842:

The widowed and highly educated Lady de Hoeffern, born Baraga, took sick while assisting her brother, the missionary at La Pointe, Wis., and was obliged to go to the milder climate of Philadelphia in quest of medical help. After her health was restored, she opened there a useful school for girls. However, she is in want of financial means to properly realize her school plan; hence I recommend her to your archiepiscopal grace kindly to send her some assistance from the funds of the Leopoldine Association.

And Dr. Joseph Salzbacher, in his *Reise nach Nord-Amerika im Jahre* 1842, published in Vienna, 1845, writes on page 248:

He (Father Baraga) was followed also by his sister Antonia Hoeffern to the American missions; but as the climate of those higher regions did not suit her, she returned to Philadelphia, and holds there a school for girls, from which she lives.

Whether she went back to her native country later on, or not, I do not know. Perhaps she did, although the late Fr. Joseph Benkovic, who furnished all the data on this famous lady found in Verwyst's *Life of Bishop Baraga*, pages (468–470) states in one of his works that afterwards she probably joined the Ursuline nuns in a convent, founded by her brother. If she died at

Dobernice, Austria, I think Fr. Benkovic would mention this fact as he visited repeatedly that place when gathering his data on Baraga.

This is all the information I can give you. And should these lines succeed in moving you to make further investigation in this interesting matter and eventually write a complete biography of this remarkable lady, I shall have attained the sole purpose for which I have written these lines.

Yours very sincerely,

J. L. ZAPLOTNIK.

A romantic page which stands out from the drab monotony of early New England life is that contained in Baker's: *True Stories of New England Captives* (Cambridge, 1897), which gives us a more complete story of these captives than that contained in Samuel G. Drake's: *Tragedies of the Wilderness*. Among them are the narratives of Christine Otis, Esther Wheelwright, and Eunice Williams.

Fifty years ago Orestes Brownson wrote: "There can be no stable government in Mexico till every trace of the ecclesiastical policy established by the Council of the Indies is obliterated, and the Church placed there on the same footing as in the United States; *and that can hardly be done without annexation.* Maximilian cannot divest the Church of her temporal possessions and place Protestants and Catholics on the same footing, without offending the present Church party and deeply injuring religion, and that too without winning the confidence of the Republican party. In all Spanish and Portuguese America the relations between the Church and State are abnormal and exceedingly hurtful to both. There is no effectual remedy . . . but in religious freedom . . . as under the American system." (*The American Republic, Its Constitutions, Tendencies, and Destiny*, pp. 438–9. New York, 1865.)

The magnificent new Widener Library at Harvard University possesses a unique collection of early *Americana*, among which are many manuscript originals of the early missionaries. *MS. Fr.* 13, for example, is the original of Father Rale's *Abnaki Dictionary*. This MS. of 559 pages is bound in heavy buckram, is 9 inches long by 6½ wide. Stolen by the English soldiers from Norridgewalk, probably before the atrocious murder of the missionary, the *Dictionary* was given by Col. Heath to Elisha Cooke, Esq., and was presented to Harvard by Middlecott Cooke of Boston, in October, 1764. On the first page are the well-known words of Father Rale: "Il y a un an que je suis parmi les sauvages, je commence à mettre en ordre en forme de dictionaire les mots que j'apprens." It would not be very difficult to reconstruct the whole stage of Father Rale's activity among the Indians from the *Abnaki Dictionary*. The first word in the closely written lexicon, which was written at the scene of the "blood-red stain of New England," is: *j'abandonne*. History bears witness to the fact that Father Rale never knew its meaning. The *Dictionary* was reprinted in the *Memoirs of the American Academy of Arts and Sciences* (Vol. i, (1833), pp. 370–575), where it is entitled: "One of the most important memorials in the history of the North American languages."

A cablegram from the Rev. Charles Macksey, S.J., of the Gregorian University, Rome, to the Rev. John J. Wynne, S.J., of New York, announces that the Cause of the Beatification of Father Isaac Jogues has been introduced before the Congregation of Rites for definite consideration and settlement.

Although the death of Father Jogues at the hands of the Mohawk Indians occurred in 1652 on the site of the present village of Auriesville, the cause of having him declared a martyr, and worthy of the veneration of all who hold the Christian Faith, was not actually begun until the year 1903. Prior to that time considerable preparation was made by the compilation of documents concerning Jogues and other missionaries who had labored with him, and who were put to death by the Iroquois in Canada, Brebeuf, Lalemant, Daniel and Garnier. The result of these investigations was laid before a tribunal of ecclesiastics in Quebec, headed by the present Cardinal Begin of that city. Prominent among the witnesses before this tribunal were persons who had made studies in the lives of these martyrs; among them, Rev. Arthur Jones of Montreal, Rev. Daniel Lowery representing the Albany Diocese, since Jogues was tortured and put to death in the limits of that diocese, and Revs. T. J. Campbell and John J. Wynne of the Society of Jesus. The evidence then presented has since been properly submitted to the authorities in Rome who advocate the canonization of persons eminent for holiness, and to the *advocatus diaboli*, whose office it is to oppose the canonization in every way and to show, if possible, that the persons in question are not worthy of special veneration.

This part of the process is so thorough and searching that the consent of the advocates on both sides to the formal introduction of the cause before the Congregation of Rites is usually equivalent to the declaration that the persons involved led saintly lives, doing great service for religion, and in this instance, shedding their blood for it. How long the Congregation of Rites may require before declaring these martyrs beatified and deserving of veneration, it is impossible to say, though there is no reason why there should be any serious delay. In canonizing such men the Church will only be approving a universal sentiment in favor of their veneration which exists not only among Catholics but among Protestants also.

Among other items of evidence presented at Quebec was a letter from a prominent Protestant divine who had gone so far in his veneration for Isaac Jogues as to place a stained-glass effigy of him in his church. Among those who took a principal part in locating the site of the Jogues martyrdom, and in tracing testimony from the customs of the Mohawk families to prove that they killed him out of emnity to religion, was the late Gen. Clark of Auburn, who, though not a Catholic, was most devoutly impressed by the life and sufferings of Jogues. The one who is now looking after the process of his beatification in this country is the Rev. John J. Scully, located at Auriesville, N. Y., in charge of the shrine erected on the site of the martyrdom.

A contrast—a sad and pathetic contrast—it was: Plymouth and St. Mary's City. We had had the opportunity of visiting and studying the old home of the Puritan colonists; and although there were but few relics remaining—the Rock, the Cemetery, two old houses, and the collections in the Museum, nevertheless the old Massachusetts town still held a fascination for the wayfarer. The boys, who cried out eagerly as the visitors came near, offering themselves as guides, knew the local history well and told it with evident pride. It was with the impression of Plymouth still fresh upon us that we set out for St. Mary's City—the first town in Catholic Maryland. Leaving Washington, by way of Pennsylvania Avenue, we passed out on the State road, which leads directly to the coast of Maryland to St. Mary's City, some seventy miles away. Passing through Bryantown, an old Catholic center, the road swept on to Leonardtown, and thence to the shore of the Potomac, where, scarcely one hundred yards from the cliff, a sign told us we were at St. Mary's City. City—there was none. A Female Academy, built about 1843, a single house—the home of the Episcopal minister, the Episcopal cemetery, and Trinity Church—a small brick building in the midst of the graves, made up the present settlement. In the cemetery, another wooden sign marked the spot of the first State House, and another the place of the Copley vault. That was all. Not a trace remained of this first English Catholic city of the New World. A little room at the east end of the Seminary has been set apart as a Postoffice, and the Postmistress, to whom we applied for information, advised us to call on the Episcopal minister or at the Bromes. The minister being away, we walked to the Brome residence about a mile away, and through the courtesy of Miss Brome we had pointed out to us the location of the different places which once made up St. Mary's City. Miss Brome is the niece of James Walter Thomas, whose volume, *Chronicles of Colonial Maryland* (Baltimore, 1890), has helped greatly to locate the old landmarks. With Thomas's volume in our hands, we traced out the old Fortress, the spot where Leonard Calvert's home once stood, the grist-mill, the jail, and the plot where the Catholic Church and cemetery were once established. Not a trace of anything remains. The Chapel was situated in the center of one of the Brome farms, but no relics have been found there. As is well known, it was closed out of bigotry, by order of the Provincial Government, September 19, 1704, and the bricks were removed to build the Chapel at St. Inigoes. Treacy in his *Old Catholic Maryland* speaks of this lonely God's Acre, of which not a stone remains, and McMahon (*Historical View of the Government of Maryland*, p. 197. Baltimore, 1837) strikingly says: "Should the memory of such a people pass away from their descendants as an idle dream?" Eighteen years from now Catholic Maryland will be celebrating the three-hundredth anniversary of the Founding of St. Mary's, and surely something might be done to commemorate this sacred event. The Calvert Monument, erected by the State of Maryland, in 1890, on what is presumably the Calvert grave, has not a sign or mark about it to distinguish the Catholic associations of the place. At Plymouth they told us of the plans already being put into shape for the great celebration of 1920. Will silence greet the Feast of the Annunciation, in 1934, at old St. Mary's?

The *Pennsylvania Magazine of History and Biography*, for July, publishes a letter from Edward Hand, Burgess of Lancaster, Pa., to Congress, dated March 17, 1789, urging the choice of Lancaster as the Capital of the United States.

The August number of the *Catholic World* presents its readers with several historical articles of prime value: *The Bardstown Centenary* (1816–1916), by John M. Cooney; *A Famous Catholic Historian—Godefroid Kurth*, by Dr. Kitchin; and *The Influence of the Spanish Missions on Present-day Life in California*, by Margaret Hayne. Dr. Kitchin would have made his article more historical in design if he had used Paul Fredericq's Address to Kurth, on the occasion of the twenty-first anniversary of the latter's professorship (November 20, 1898), in which the broader problem of Kurth's influence on modern historical research is handled by the masterly pen of the Ghent historian. Godefroid Kurth was far more than the historian of the Middle Ages. The works mentioned by Dr. Kitchin as examples of his style and activity form only a secondary element in the great man's career. As Fredericq points out, Kurth was the pioneer of the *cours pratiques d'histoire* in Belgium. Kurth's greatest achievements are the students who were formed in the austere school of specialists he ruled at Liége.

In order to encourage and stimulate interest in the History of the Catholic Church in the United States, the College of St. Teresa, Winona, Minn., will offer fourteen scholarships to be named for the first Bishop in each of the fourteen ecclesiastical provinces now existing within the limits of the republic. These scholarships will be named as follows:

Province of Baltimore—Carroll Scholarship.
Province of Boston—Cheverus Scholarship.
Province of Chicago—Quarter Scholarship.
Province of Cincinnati—Fenwick Scholarship.
Province of Dubuque—Loras Scholarship.
Province of Milwaukee—Henni Scholarship.
Province of New Orleans—Cardenas Scholarship.
Province of New York—Concanen Scholarship.
Province of Oregon City—Blanchet Scholarship.
Province of Philadelphia—Egan Scholarship.
Province of St. Louis—Rosati Scholarship.
Province of St. Paul—Cretin Scholarship.
Province of San Francisco—Moreno Scholarship.
Province of Santa Fe—Lamy Scholarship.

The financial value of each scholarship is for the present $100. As the endowment increases the value of each scholarship will increase to the amount of $250. The conditions under which the scholarships will be awarded are as follows:

Any young woman who has completed a standard high school or academy course may apply from any province. Each applicant must submit:

(*a*) A record of high-school work signed by the principal of the school

from which the diploma was received. The record must show a general average of 90 per cent or more, with 85 per cent as the minimum mark in any subject.

(*b*) An English essay about 1,000 words in length on the life of the first bishop of the province from which the candidate applies. The essay must be accompanied by a complete bibliography of the sources from which the subject matter of the essay was gathered.

(*c*) A letter of recommendation from the pastor of the parish to which the candidate belongs.

Records of scholarships and competitive essays must be submitted to the Dean of the College of St. Teresa on or before July 15 of each succeeding year.

It is a pleasure to bear witness to the scholarly appearance and intrinsic worth of the *Journal of Negro History*. So much has been accomplished fo the Colored Race by the Catholic Church in the United States from the first coming of the negroes to our shores, that the Editors of the *Journal* will without doubt number, among the announcements of articles to appear in their publication, papers and studies on the Catholic efforts which have been expended so generously and unselfishly towards the civilization of the negro race.

The *Proceedings* of the Mississippi Valley Historical Association (1914-15), which have just appeared, contain several Papers and Addresses on Catholic subjects, particularly the *Indian Policy of Bernardo de Galvez*, by E. H. West, and a *Note on the Organization of the Oldest School for Girls in the Mississippi Valley*, by C. F. Richardson, a laudatory article on the work of the Ursulines in New Orleans.

The Indian Sentinel, an illustrated magazine published in the interests of the Society for the Preservation of the Faith among Indian children, will henceforth be issued as a quarterly, under the direction of the Rev. William H. Ketcham. The Bureau of the Catholic Indian Mission is located at 1326 New York Avenue, Washington, D. C.

The Library of the American Church History Seminar has been augmented by the following additions: *A Chronological Sketch of St. Patrick's Parish, Merna, Ill.* (1916); *The Catholic University of America* (1889–1916), extract from the *Catholic World* (June, 1916), by Right Rev. Thomas J. Shahan, D.D.; *Literary Landmarks*, by Margaret Brent Downing, from the *Records* of the Columbia Historical Society, Vol. xix (1916), pp. 22–60; *Silver Jubilee Souvenir of the Young Men's Dramatic Club of St. Peter's Church, St. Charles, Mo.* (1913); *Progress of the Catholic Church on Long Island*, Supplement to the *Tablet*, Brooklyn, N. Y., July 22, 1916, which contains an article by James A. Rooney, LL.D., on *Catholicity in Queens County; Journal of the Proceedings of the Convention of Delegates, convened at Hartford, August 26, 1818, for the purpose of forming a Constitution of civil government for the People of the State of Connecticut* (Hartford, 1901); J. Hammond Trumbull, *Historical Notes on the Constitutions of*

Connecticut and on the Constitutional Convention of 1818 (Hartford, 1901); Rev. E. J. Devine, S.J., *John de Brebuf, Apostle of the Hurons* (1593–1649), Montreal, 1915; *Souvenir of Loretto Centenary* (1799–1899), from the author, Rev. Ferdinand Kittell, D.D., Cresson, 1899; and *Apuntes para la iconografia del Libertador* (Bolivar), by Manuel Segundo Sanchez (Caracas, 1916)—a perfect example of the scholarly work done by the historians of Venezuela, containing some twenty-nine plates, with historical notes, showing the great chieftain in the different stages of his remarkable career.

BIBLIOGRAPHY

PART I: THE AUXILIARY SCIENCES

III. Paleography

The cornerstone of all scholarly work in the historical field at the present time is the knowledge and interpretation of the original sources. It is not in a spirit of skepticism, but with a sincere desire to know the truth, that nowadays everything begins and everything ends with the sources. These original sources may be *narrative* sources, *documentary* sources, *literary* sources, or *archeological* sources. In any good Manual of Historical Bibliography, such as that of Langlois (*Manuel de Bibliographie historique*. Paris, 1901-04), the student will find an excellent guide for his search among these different classes of original materials. In a general way, it may be said that *narrative* and *literary* sources (or books) are mostly to be found in LIBRARIES, although in some cases, such as the Vatican Library or the National Library in Paris, manuscripts as well as books are to be found therein. *Archeological* sources are kept usually in MUSEUMS, but care must be taken not to define the term too rigidly; the British Museum, for example, is principally a Library of books and manuscripts. *Documentary* or *manuscript* sources are housed usually in ARCHIVES. The Vatican Archives, the Archives des Affaires Etrangères (Paris), the Archivo General de Indias (Seville), the Archivo General de Simancas (Simancas), the Georgetown (Riggs) Archives, the Public Record Office (London), the Royal Bavarian Archives (Munich), the Bodleian Archives (Oxford), the Manuscript Section of the Library of Congress (Washington), and many others, are examples of these manuscript centers. While the science of Paleography cannot be confined solely to manuscript sources, nevertheless for all practical purposes its scope may be limited to the work of deciphering old documents taken from these general archival centers. Manuscript sources are one of the treasure-houses of all accurate knowledge of historical events and movements. John Gilmary Shea's four classic volumes are composed almost entirely of statements based upon the documents—manuscript and literary—which he collected, and which now are to be found in one of the best archival rooms in the country, at Georgetown University. The value of his *History of the Catholic Church in the United States* can be best judged by Shea's paleographical knowledge and ability to judge the historical facts in these documents. And it is because we know *aliunde* from his other writings that he had developed this paleographical skill to a higher degree than most scholars of his day, that we feel sure in following his conclusions. All present and future workers in this same field will need the same equipment; for, as Lehmann has observed, Paleography is a combination of knowledge, ideas, methods, and discipline, which enable one to read old writings correctly and without danger of error, to determine their age, their provenance, and their value, and to understand and explain whatever erroneous factors have crept into such writings.[1] In much that still needs to be done in

[1] LEHMANN, *Zur Paleographie und Handschriftenkunde* (Vol. i of the *Vorlesungen und Abhandlungen*, of Ludwig Traube), p. 61. Munich, 1909.

American Church history, the sources are still in archival centers, such as Rome, Seville, London, and Baltimore. Some of the "Histories" written thus far, and some of the publications of the leading Catholic Historical Societies, contain a mass of printed material which has not yet been used. Where such manuscript sources have already been printed in Collections, and where they have been properly edited with notes and variant readings by scholars of repute, all that is necessary on the part of the student is a knowledge of the language in which they are written. It is hardly an exaggeration to state that the printed materials for our American Catholic history form a very meagre section of the documents in existence for that purpose; and, in order to approach this untouched treasury, the student must be in possession of certain *instruments de travail* which will enable him to read his documents correctly, to test their genuineness, and thus to reach the truth of the facts they may contain. Naturally, we are still a long way from the ideal state where the custodians of all such documents appreciate their national as well as their ecclesiastical value, and the days of an open sesame seem still to be in the remote future. But, meanwhile, students must realize that there is at the present time, in all historical activity, a disposition which has short patience with second-hand knowledge. The student must offer his readers truth from first-hand materials. This has its disadvantages as well as its advantages. The principal advantage is that historical workers and writers are coming more and more to appreciate the past in its own proper light, uncolored by the shadowings of later writers. For this better understanding, sciences of an auxiliary nature have gathered around the parent stem of History, and the properly qualified student must be cognizant of all these different auxiliary branches which go to make up the skilled worker in History.

Among these Auxiliary Sciences, probably the most indispensable is the study of Paleography. Paleography has for its object the knowledge and the decipherment of old writings. It differs from Diplomatic—the science of the genuineness of a document, in this: that the former teaches us how to transcribe and interpret correctly all written documents, while the latter helps us to distinguish what is genuine from what is false in the document.[2] Among the subsidiary or allied sciences of Paleography are: *Epigraphy*, the science of inscriptions, graffiti, etc.; *Sigillography* (*Sphragistics*), or the science of seals; *Numismatics*, or the science of the *legenda* on money and medals; *iconography; papyrology;* the science of *miniatures; crytography; tachygraphy;* the science of *hieroglyphics* and *cuneiform* writings; and the science of *musical paleography* or plain chant. The division of Paleography into these subsidiary studies dates from the nineteenth century, and the term nowadays is applied almost entirely to documents written on papyrus, parchment and paper.[3] There are also linguistic divisions: Oriental Paleography—the latest school of which is that at the Catholic University of America, Washington, D. C.; Greek Paleography, which has been so thoroughly studied by Thompson, and which is of supreme importance in theological and canonical studies, and Latin Paleography, which holds an equally

[2] "L'una [Paleography] ensegna ad interpretare e transcrivere correttamente i monumenti scritti. L'altra [Diplomatic] a distinguere quali siano i genuini e quali i falsi." CARINI, *Sommario di Paleografia*, p. 3. Rome, 1889.

[3] PROU, *Manuel de Paléographie, latine et française*, p. 13. Paris, 1910.

important place in historical studies. Under this general term "Latin Paleography" are usually grouped all the languages of modern Europe.

Dom John Mabillon, the leader of the Benedictine School of St. Maur (1632–1707), has the honor of having raised Paleography to the dignity of a distinct science, in his famous work *De Re Diplomatica*, published at Paris in 1681.[4] The first great step in the development of paleographical studies was taken by the *Ecole des Chartes*, in Paris, founded in 1821, for the formation of archivists. Since that time, the science has occupied a permanent place in higher education. In Germany, the patriot von Stein founded a society for the publication of the *Monumenta Germaniae Historica*, and the Paleographical school, which was begun to carry out this colossal undertaking, soon brought the science into all the German universities. In Austria, Sickel imitated the methods of the *Ecole des Chartes* in the *Institut pour le progrès de l'histoire autrichienne*, established at Vienna in 1854. In Italy, the organization of paleographical studies was concomitant with the opening of the Vatican Archives. A glance at any bibliographical list will show how profoundly Italian scholars have entered into this study. In Belgium, the pioneer in the work was Canon Reusens, who inaugurated the study at the University of Louvain, in 1882. From Germany, France, and Belgium, the science was received into England and America.

The student who reads literally the definition of Paleography given by Reusens or by Prou—"la paleographie est la science des *anciennes* écritures"—might well pose the question: *What practical value has this science for American Church history?* Medieval America seems a contradiction in terms, but the truth is that we have been so accustomed to a profusion of printed books that we are apt to think lightly of the value and interest of the written records.[5] Less than four and a half centuries ago, however, every record of an historical nature was a written one; and very much, if not all, of American Catholic history still lies hidden in manuscript. But, apart from its necessity in research-work, Paleography is valuable for the development of the memory, for the control of the imagination, and for the re-creation of the dead past. The scrupulous exactitude it demands for the smallest detail of a written document is a discipline which must help in training the historical mind to accuracy of judgment and expression. We need not share the enthusiasm of Leon Gautier in his apostrophe to Paleography—"tu es la mère de toutes les delicates jouissances, de toutes les nobles émotions, qui, à la vue du beau, nous consolent ici-bas de notre exil"[6]—but, when the great cry of History is *les sources, les sources, toujours remonter aux sources*,[7] a knowledge of Paleography will decide the value of the historian's work.

It would be impossible to attempt even the barest outline of the science in the space devoted to this Department of the REVIEW. We take it for granted that the elements of Paleography have already been mastered by the student; that he knows the history of the different kinds of substances upon which men

[4] Chapter XI of the first book is consecrated to the classification of the different kinds of writings; Book V consists of a collection of fac-similes with transcriptions.

[5] MADAN, *Books in Manuscript*, p. 1. London, 1893.

[6] GAUTIER, *Quelques mots sur l'étude de la Paléographie et de la Diplomatique*, p. 42. Paris, 1864.

[7] The motto of the students of the *Ecole des Chartes*.

have written from the beginning—bronze, lead, stone, slate, terra cotta, clay, walls of houses (*graffiti*), ivory, tree bark, wood, wax, linen, papyrus, parchment, and paper;[8] that he is familiar with the development of the different forms of writing—charters, deeds, books, rolls, volumes, codices, letters, incunabula, etc., etc.; and that history of the inks used from the beginning are also known to him. These facts can be found in any Manual of Paleography. A most complicated part of the science is the history of the different styles of hand-writing. Probably the best account of these writings is that contained in Steffens, *Lateinische Palaeographie*, in the Introduction of his third volume.[9]

Steffens divides the history of Latin hand-writing into four periods:

A. THE HANDWRITING OF ROMAN TIMES.
1. Capital (square and rustic) writing (I–VII cent.);
2. The earlier Roman cursive (I–IV cent.);
3. Uncial writing (VI–XI cent.);
4. Later Roman cursive (IV–IX cent.);
5. Semi-uncial writing (V–VIII cent.).

B. THE NATIONAL HANDWRITINGS.
1. Old-Italian (V–XIII cent.);
   (*a*) Old Italian Cursive writing;
   (*b*) The writing of the Papal Chancery;
   (*c*) Old Italian Book Hand;
   (*d*) Lombard-Benevento Book Hand.
2. Merovingian Handwriting and Book Hand (VI–VIII cent.);
3. Visigothic Handwriting (VII–XII cent.);
4. Irish and Anglo-Saxon Script (V–XVI cent.).

C. THE CAROLINGIAN MINUSCULE SCRIPT (IX–XII cent.).

D. THE GOTHIC MINUSCULE (XII–XVI cent.).

E. HUMANISTIC AND MODERN GOTHIC SCRIPT (XVI–XX cent.).

The historian sees in these changes from one handwriting to another, guide-posts, as it were, along the centuries. The old majestic capitals of the Roman empire with their accompanying cursive for rapid writing, which is in reality a sort of simplified capital hand, gave way to the national writings after the Barbarian invasions. The cursive underwent a further change in this, that smaller letters (minuscule) were used, and from this minuscule arose the different writings called Lombardian, Merovingian, Visigothic, and Anglo-Saxon. But, as Prou points out (*o. c.*, pp. 77–78), these names have more than a geographical signification. The Carolingian style of handwriting stands alone as a memorial to the beauty of Charlemagne's various reforms, which nowadays go under the general term of the Carolingian Renaissance. The spread of the Irish missionaries in England, and on the Continent, where they erected monasteries and centers of learning from Quentovic to Rome, chief of which were the schools at Toul, Fontaine, Luxeuil, St. Gall, Plaisance, and Bobbio, brought into the civilized world, then in the throes of the Invasion, one of the most powerful influences for culture which ever existed.[10] The Irish monks were indeed the

[8] Cf. PROU, *o. c.*, pp. 3–40; REUSENS, *o. c.*, pp. 365–88; GIRY, pp. 479–507.

[9] This work exists also in a French translation: STEFFENS, *Paléographie latine, facsimilés accompagnés de transcriptions et d'explications, avec un exposé systématique de l'histoire de l'écriture latine.* Treves, 1910.

[10] GOUGAUD, *Les Chrétientés Celtiques*, p. 291. Paris, 1911.

leaders in the Carolingian Revival. The copy of the Gospels known as the *Book of Kells*, for example, stands apart in the realm of Paleography as the finest example of the period. The Caroline minuscule soon predominated throughout Europe, but about the twelfth century, a new form became widely used, known as the Gothic. This was the form used in the first printed books. It was less round and less graceful in outline than the Caroline. The influence of Humanism in the fifteenth century caused an equally strong change in the handwriting of modern Europe, and it effected a gradual return to the old Roman minuscule. With the invention of printing, books took the place of manuscripts and each country developed gradually its own modification of type, whether Caroline or Gothic. In Germany, the old Gothic Script is still used; and the modern hands in use are hardly more than a development of the forms introduced at the Renaissance. The history of writing in general would be incomplete without a paragraph devoted to the musical paleography of the Middle Ages, the study of which was so successfully revived by the late Pontiff, Pius X. No aspect of paleographical study demands a more profound knowledge of medieval customs and institutions. Some years ago an effort was made in Philadelphia to introduce the study into this country, but it was soon found that the liturgical education of the clergy had been such up to that time that it was impossible to arouse a national interest, and the effort unfortunately had to be abandoned.

The Bibliography of the paleographical sciences is an immense one. Besides the lists to be found in PROU, REUSENS, THOMPSON, STEFFENS, etc., etc., other guide-books are: MOORE, *Two Select Bibliographies of medieval historical Study* (London, 1912), which contains a classified list of works relating to English Paleography; and QUANTIN, *Dictionnaire de Diplomatique Chrétienne*, in the *Encyclopédie Théologique* (Vol. xlvii) of Migne (Paris, 1860). For practical purposes we subjoin only the more useful volumes on this vast subject.

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